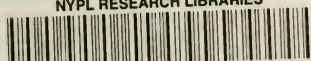


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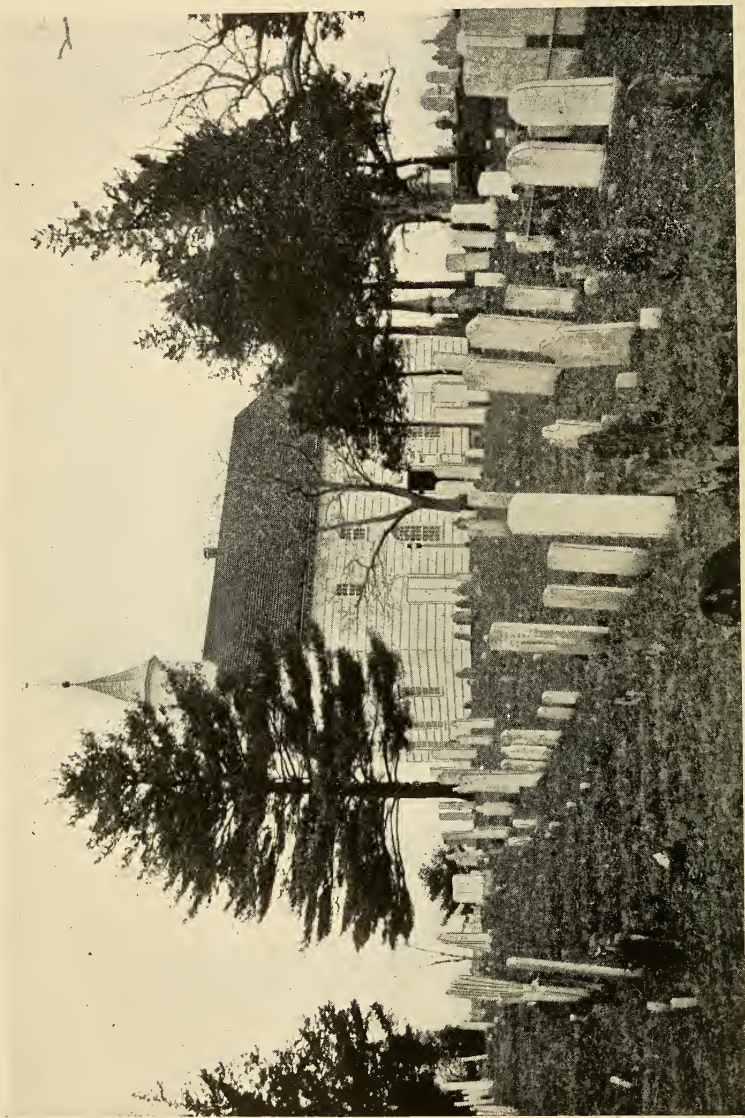


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OLD TENNENT CHURCH IN 1895.

HISTORY
OF THE
OLD TENNENT CHURCH,

WITH BIOGRAPHICAL SKETCHES
OF ITS PASTORS.

WRITTEN BY
REV. FRANK R. SYMMES,
FIFTEENTH PASTOR.

FREEHOLD, N. J.:
PRINTED BY JAMES S. YARD & SON.
1897.



AUTHOR'S NOTE.

The writing of this little book has been somewhat difficult from the fact that many of the records of the church were lost by fire in 1869. The author makes no claim of presenting something altogether new in the printing of this history. Much of what is herein said has been published or printed before by different persons at different times, and in different forms. These sketches have been collected, many facts, not previously in print, added, and the whole arranged into a continuous story of the old church. Whatever could be found, that was relevant and authentic, has been freely used. Neither does the author claim that this little book is without any mistakes, though accuracy has been the constant aim, and much time and labor have been given to the work. Nor is this history of Old Tennent exhaustive. It does not record everything concerning the old church; and yet most all facts of note and importance now known will be found within its pages. More and new things are being brought to light continually. But if the printing of this history should wait until everything was gathered together, it might be indefinitely postponed.

Thankful acknowledgments are heartily made to Rev. Allen H. Brown for his assistance, to Rev. Henry Goodwin Smith for his very kind loan of a number of half-tone plates, to *The Freehold Transcript* for the use of a number of line-cuts, and to many other persons for facts, suggestions, traditions, etc., as well as to all those who generously contributed funds for the printing of the book. Without all these aids the author could not have written and put this little history into book form. The Appendix will be found interesting. It opens a field for larger study of the church life. The proceeds that may arise from the sale of this volume will be devoted to the temporal interests of the Old Tennent church.

FRANK R. SYMMES.

TENNENT, N. J.

April, 1897.

LIST OF AUTHORITIES.

The following named books and papers with names of their authors are the authorities for the statements in this history, and from which various paragraphs have been quoted. To all these due acknowledgments are made. And to these the reader is referred for further information in regard to Old Tennent.

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History of the Old Tennent Church.

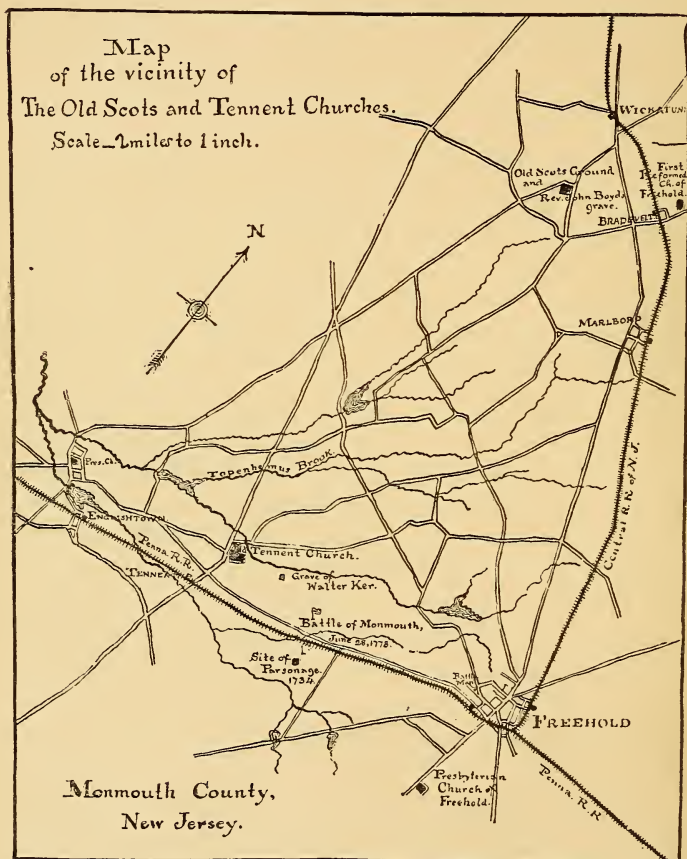
CHAPTER I.

ORGANIZATION.

The Old Tennent Church is situated in a little hamlet called by the same name, "Tennent," in Manalapan Township, Monmouth Co., New Jersey. The place may be reached by trains over the Pennsylvania R. R. scheduled in time-table headed "New York and Amboy Divisions:"—or by carriage on the Freehold-Englishtown turnpike, crossing the Manalapan and Patton's Corner turnpike.

The present corporate name of the Tennent church is "The First Presbyterian Church of the County of Monmouth." Its history is that of a continuous organization, yet designated by different names. Its earliest formation is called the "Old Scots Church." Afterwards, for more than one hundred years it was known as the "Freehold Church." Under this name it acquired its reputation. But in memory of the saintly John Tennent, and the long and efficient services of his brother William Tennent, Jr. as pastors, it has taken the name of the "Tennent Church." By this name it has been enrolled in the lists of the General Assembly since 1859. This avoids confusing this church with the one organized in Freehold village in 1838, and which now is called "The First Church of Freehold." And finally, from the dignity of its great age and its interesting historical associations it has been colloquially styled "The Old Tennent Church." Thus, following the successive stages of its history it might reasonably be called The Scots-Freehold-Tennent Church.

The sanctuaries that have stood on the present site, have locally been called the "Upper Meeting House," the "White Hill Meeting House," "Woodhull's Church," and "The Old Red Church."



Taken from the State topographical maps of George H. Cook and C. C. Vermeule.

By what can be ascertained from the most authentic facts anent the subject it strongly appears that some of the original members of the Tennent church were of Covenanter extraction. It is not impossible to suppose that more than one that

worshiped in the Old Scots church had been a witness of such murderous work as that of the cruel Claverhouse and his dragoons, and of the horrible tortures of the prisoners in the damp and foul Dunottar Castle.

The Covenanters were chiefly Scotch Presbyterians that hated and opposed prelacy. They believed that Christ is the head of the church, and the authority in all true religion, and that no man could usurp these prerogatives. They would not unite in worship that was led and governed by so-called functionaries. Therefore they refused to conform to the zealous effort of King Charles the IInd to impose the rites and modes of prelatic worship upon them. Disobedience to the King's order by these non-conforming Presbyterians was especially manifested in their attendance on "conventicles," or gatherings for worship that were apart from the established church, and often held in private houses or in retired glens. This opposition to the King's will was the cause of a bitter and bloody persecution of twenty-eight years, from 1660 to 1688. "The Highland Watch, as it was called, was let loose upon the country (Scotland): its inhabitants were spoiled of their goods; cast into prisons, banished, and sold as slaves, and multitudes of them shot in cold blood, and otherwise butchered, sometimes with, and sometimes without, form of law." (Orme).

Some have estimated that during these twenty-eight years about eighteen thousand people were either banished or put to death.

During the summer of 1685, in the period of the "Killing times" so called, about one hundred men and women were imprisoned in Dunottar Castle, a strong fortress in eastern Scotland, built on a great rock looking out over the North Sea. It is now in ruins. Here these people were shut up in a vault which "was ankle deep in mire, with but one window overlooking the sea. They were without any conveniences for sitting, leaning, or lying, and, indeed, so full was the place, that little more than sitting room was afforded. Stifled for want of air, stinted for both food and water * * * *

many died, and others became afflicted with diseases." (Whitehead). And when several attempted to escape, some were retaken and subjected to excruciating torture by having matches put between their fingers and kept burning for three hours. The scars of these and other barbarous tortures were carried by the persecuted ones through after life. This reminds one of the story of the "Black Hole" in India, seventy years later. Toward the close of the summer these Dunottar prisoners were marched down to Leith, most of them on foot, "and their hands tied behind their back with small cords," making a weary journey of sixty-six miles after their dreadful incarceration.

Previous to this a certain George Scot, laird of Pitlochie, having been fined and imprisoned a number of times for the sake of his religion, determined to sail for the plantations in East Jersey, to find there a refuge from the troublous times in his native land. Permission was granted him by the authorities to pass from the kingdom "without any Let, Impediment, or Molestation." He chartered a vessel, "the Henry and Francis, of Newcastle, a ship of 350 tons, and twenty great guns, Richard Hutton, master," or captain. Then he publicly announced his purpose of sailing to the colonies, and invited and solicited others who were of his mind, and like him persecuted, to take passage along with him. Many joined his company. Most of the Dunottar prisoners, then lying in the tolbooth at Leith, were sentenced to perpetual banishment to America, because they tenaciously and conscientiously held to their religious principles. A considerable portion of them was transferred as a gift to the laird of Pitlochie; that is, he was to carry them to America and there dispose of them so as to receive their passage money. But verily, in this way, he was acting as a quasi deliverer to these poor persecuted and mutilated prisoners.

The vessel set sail from the port of Leith on September 5, 1685, having on board in all about two hundred persons, of whom seventy-two are said to have been banished prisoners. One historian relates how these prisoners suffered on ship-

board by being disturbed in their worship under deck by the captain causing great planks of timber to be thrown down among them. The voyage was sadly disastrous. A sickness of virulent fever broke out, especially among the prisoners; but also among the passengers and crew. About three score people died, and their bodies were committed to the deep. George Scot and his wife were among this number. John Johnstone, son-in-law to George Scot, took his place in directing the voyage, and in disposing of the so-called prisoners. The captain proposed then to sail to Virginia or to Jamaica; but the winds set toward New Jersey, and there on its shores, probably near Perth Amboy, the vessel finally arrived near the middle of December, 1685, after a voyage of about one hundred days. Many, if not all of the prisoners were, in process of time, cited before the legal authorities of the province, and settlements made for their passage money; after which they went free. The names of some of those on this ship were George Brown, John Frazer, John Foord, John Foreman, John Henderson, Michael Marshall, Andrew Paterson, William Spreul, Patrick Walker, and William Wilson.

East Jersey about this time appears to have had a dearth of gospel ministers, and yet the people manifested a desire for the services of such. A certain Peter Watson wrote to a friend in the old country under date August, 1684, "We have great need of good and faithful ministers, and I wish that there would come over some here; they can live as well and have as much as in Scotland, and more than many get. We have none within all the Province of East Jersey, except one who is preacher in Newark; there were one or two preachers more in the Province, but they are dead, and now the people meet together every Sabbath-day, and read, and pray, and sing psalms in their meeting-houses." (Quot. in Hall).

A goodly number of those that came in the ship "Henry and Francis" moved to New England, and some returned to Scotland. Some evidently settled in Monmouth County, and thus some of these passengers and prisoners most probably

were among the early members of the Old Scots church. Though this cannot be positively stated, yet facts strongly intimate it. The name of the church suggests that possibly it was so called in memory of George Scot; or more surely from the fact that many if not most of its members were Scotch people. And the name of the eminence on which the old sanctuary was built was early called "Free Hill," which is very suggestive. Also, a letter of Rev. William Tennent, Jr., under date of October 11, 1744 reads, "This place (Freehold) lies southwest from New York, and is distant from it about fifty miles. It was the first in the East Jersey, on the west side of the Raritan river, which was settled with a gospel ministry. This was owing, under God, to the agency of some Scotch people that came to it; among whom there was none so painful in this blessed undertaking as one Walter Ker, who, in the year 1685, for his faithful and conscientious adherence to God and his truth, as professed by the church of Scotland, was there apprehended and sent to this country, under a sentence of perpetual banishment." (In Alexander). This very similarly corresponds to the story of the poor Dunottar prisoners. Walter Ker, as Whitehead says, "may have been a passenger with Scot."

In 1855 in the Amboy bay might still have been seen the remains of an old ship named the "Caledonia," which had been commanded by Robert Drummond. Possibly because of its old and unserviceable condition the vessel was deserted presumably in 1715, and a storm breaking its moorings to the Amboy wharf, it drifted away to its wreck. Some people have preserved relics from this old vessel. It is supposed that this ship brought emigrants from Scotland as early as 1685, and it is a matter of history that it bore to New Jersey many Scotch families about 1715. Some of these most probably joined with the early worshippers of the Old Scots church.

Also, it is not improbable that some of the settlers that came over with Lord Neil Campbell (brother to the Earl of Argyle) in 1685, or through his instrumentality afterwards, had their names enrolled on the Old Scots register. Among

these settlers are found the names of John Campbell, Robert Campbell, John Boyd, John Craige, Archibald ———, James Craige, William Thompson, William Dunlop, John Duncan, and David Symson, (as given by Whitehead).

Later on, the early lists of officers, members and supporters of Tennent church discover such family names as evidently indicate the amalgamation of French Huguenot and Reformed Dutch with the Scotch element, which latter at the first predominated.

The date of the organization of the Tennent church perhaps will never be positively and exactly known. It is a generally accepted opinion that the church was formed in 1692. From a manuscript letter by Rev. John Woodhull, dated April 23, 1792, we learn that "The church was formed about an hundred years ago, chiefly by persons from Scotland." (in Hodge). This might mean a short time previous, or a short time subsequent to 1692. It may be that in its earlier days there was no formal organization by the Presbytery, and that it was only nominally recognized as such. Rev. Isaac V. Brown, in a foot-note in his sermon at the funeral of Dr. Woodhull, found authority for saying concerning Old Tennent, "This congregation was regularly organized June 3, 1730," which was about the time of the coming of John Tennent as pastor. Yet long before this it was considered as a very church, since it was the first church in New Jersey to belong to the Philadelphia Presbytery.

The charter of incorporation of Old Tennent, which is still extant, bears date many years after the building of the Scots church, in the twenty-third year of the reign of King George the Second, on the twenty-first day of February, 1749. It is on record in the office of the Secretary of State (New Jersey) at Trenton, in Book C 2 of Commissions, p. 190-195. It was signed by "the trusty and well beloved" Jonathan Belcher, "Captain General and Governor in Chief" over the province of New Jersey, and through whose influence it was obtained. It was granted under the name of "The Trustees of the Pres-

byterian Church of Monmouth County." There were to be nine trustees, and the names of the first board are therein given, as follows :—" John Little, Jr., Christopher Longstreet, Jonathan Forman, Esq., John Anderson, Esq., James Robinson, John Henderson, Stephen Pangburn, Esq., Robert Imlay, and Tobias Polhemus." This charter is curious and interesting. It stood for the several different Presbyterian churches in Monmouth County, as described therein. For the perpetuation of the board the minister, with the elders and deacons of the several Presbyterian churches were to meet at certain times and places previously agreed on, for the election of new trustees. These several churches were Freehold, Shrewsbury, and Allentown. (See Appendix).

Some sort of a legal allowance possibly was made for the building of the first church on White Hill, for it is said that a permit was granted in 1727 by King George the First for the erection of that house. (H. G. Smith). But the opening of the above mentioned charter is so worded that it seems to imply that there was no regular and specific charter previous to it. After the colonies became independent, the church was incorporated under the government of the state.

Of the first board of trustees under Governor Belcher's charter John Henderson, scribe and elder of the congregation, was president. Very soon after the granting of the charter,



Seal of the Monmouth church, full size.

if not at the very first, the board was provided with a corporate seal, an illustration of which is given herewith.

This seal was used by the board in the signing and sealing of important documents made by them. The fact of the one-time existence of such a seal, and of its form and device, was happily brought to light in 1896. The impression of this seal was discovered through the combined efforts of James Steen, Esq. and Rev. Allen H. Brown. It was found on a deed given by the trustees of Old Freehold to Elihu Williams, May 5, 1760, and in the possession of Arthur W. Little, of Philadelphia, who kindly loaned it for inspection. This deed with the impression of the seal was submitted to the Rev. Dr. Henry C. McCook, a connoisseur in seals and emblems, who deciphered the device in the dim impression, and wrote a very interesting paper in regard to it, which was published in "The Presbyterian" of May 27, 1896. Dr. McCook thought that the rough figure of a bush or tree on the center of the seal was probably an attempt to reproduce the "Burning



Seal of the Scotch Kirk.

Bush," the symbol on the seal of the Scotch Church, from which the Covenanters of Old Scots had come; or that possibly it was meant to represent a "tree of liberty," which he said "has been the well-known symbol of popular freedom from early ages." Also Dr. McCook called attention to the similarity of the phrase "Religious Liberty" on the seal, with the words "Free Hill" and "Freehold," as suggesting "a clue to the spirit which prompted these liberated exiles to perpetuate their gratitude and their senti-

ments in the motto upon their corporate seal." This seal he said is "the oldest known corporate seal of any American Presbyterian church." It stood for the Presbyterian Church of Monmouth County (New Jersey), which would embrace the Freehold, Shrewsbury, and Allentown churches, and possibly Cranbury. It was made and used in accordance with the instructions in the charter that the trustees "shall and may forever hereafter have and use a common seal with such device or devices as they shall think proper." (See "Royal Charter" in Appendix, the study of which will be found interesting as to the duties, powers, methods, &c., of the first regular trustees of Old Tennent).

Of course, after the separate corporation was secured, the use of this Monmouth seal ceased. It is possible that the trustees then adopted a new seal. And yet if they did, it must have been lost or its use discontinued, for as late as May 2, 1859, the trustees resolved "to procure a seal for the corporation and that the device be a key." If this resolution was carried out, then this seal also could not long have been used, since now for some years the trustees have not been accustomed to place any inscribed stamp on their documents.





OLD SCOTS BURYING GROUND IN 1895, LOOKING SOUTHWEST.

(Kindness of Rev. H. G. Smith.)

CHAPTER II.

EDIFICES.

Near the centre of Marlboro township in Monmouth County is situated the old cemetery of the Scots' church, a lonely, retired, and sacred God's acre on a little eminence called "Free Hill." It is about one hundred and ninety feet above mean sea level, and streams flow away from its vicinity in every direction. Here the first sanctuary in Tennent church history was built. The current tradition is that it was built of logs; it may have been of logs smoothed on the outer and inner sides. Possibly it had a frame with an inclosure of heavy boards without paint. It must have been of primitive fashion as the facilities for house-building were necessarily limited in those early days, and especially in that portion of the province, since Webster remarks concerning a district near to Free Hill that "The country around Upper Freehold (Allentown) was at that time a wilderness full of savages." And this is obviously true, for descendants of native Indians remained within the bounds of Old Tennent for one hundred years afterward. By a certain depression in the ground some observers (H. G. Smith) think they can see, and reasonably, the precise spot on which the church was built in that old yard; and that it indicates an edifice about twenty feet square. Dr. Alexander about 1838 said that the remains of the old building might yet be seen. But now it is difficult if not impossible to find any "memory, tradition, or trace" of what it once was. Its erection was of early date. In the court records of Monmouth County for the next day after the fourth Tuesday in December, 1705, we may read as follows: "At ye Request of Mr. John Craig Walter Ker, William Ronnol Patrick Imly in behalf of themselves & their breatheren ye protestant decenters of freehold Called Presbeterians that

there publick Meeting house may be Recorded Ordered by this Cort y^t It be Recorded as followeth.

The Meeting House for Relidgous Worship belonging to the Protistant discenters Called ye Presbeterions of ye town of Freehold In ye County of Monmouth in ye Province of New Jarsey is Scituate built lying & being at & upon a pece of Rising grownd or little hill Commonly known & Called by the nane of free hill In sd town." (Observe accompanying illustration).

The church records read that on August 3, 1730, in a meeting of the congregation at William Ker's it was agreed "that the Old or Lower Meeting House be Repaired With all the Haste that can be." This suggests, if it does not prove, that the house had been standing many years, and possibly some time before the record in the County court was made.

Within this old house the first Presbytery formed in America, which was the Philadelphia Presbytery, convened, and there ordained the first known pastor of this church, the Rev. John Boyd, "before a numerous assembly" on the Lord's day Dec. 29, 1706. And this was the first meeting of that Presbytery of which there is any record now extant. There must have been a meeting before this, but where and when it is not known, as the first leaf of the records of this Presbytery is lost, and doubtless irrevocably, to the extreme and aggravating sorrow of the Presbyterian Church in this country.

There is a deed still carefully treasured by the church, under date June 1, 1727, given by Alexander Neiper to John Johnston, Senr., Esqr., Peter Watson, Walter Ker, Senr., Patrick Imlay, Senr., Archibald Creige and Richard Watson for a lot of ground five chains square, or two and one-half acres. (See Appendix). In 1815, on the 12th of October, J. H. Newell, D. Sur., resurveyed this ground, and made a map, showing the original lines. Within this are the lines of the cemetery which then enclosed only ninety-four hundredths of an acre. The land was sold by Alexander Neiper "for and in consideration of a competent Sum of money" as is stated in the deed; and besides this, it reads that these six named

John Boyd }
 John Boyd }
 John Boyd }
 Anthony Woodward }
 George Colton }
 William Smith }

At a Court of the Hon. Craig Walter Esq. William Boyd
 Patrick Boyd in behalf of themselves & their co-defendants of protestant
 dissenters of the said said Presbyterians that there should be
 a meeting house may be erected ~~as follows~~

Ordered by this Court if it be Recorded as follows to
 the said meeting house for the said dissenters who up & belong
 to the Protestant dissenters calling Presbyterians of the town
 of Fairfield in the County of Monmouth in the Province of New
 Jersey is situated built being & being at & upon a piece of
 rising ground on Little Hill commonly known & called by the
 name of the Hill in the town.

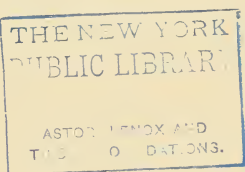
Mr. John Boyd Minister of the said Presbyterians of
 Fairfield did also personally appear & depose that he
 might be admitted to qualify himself as the said dissenters in
 that behalf.

Ordered that further consideration thereof be referred
 until the next Court of Quarter Sessions.

Ordered by this Court that Benjamin Borden Junr
 Constable of Fairfield & since for not giving his attendance
 at this Court in the sum of forty Shillings Current Money
 of this province with cost to be paid by distress by the
 Sheriff upon his goods and chattels and that the Sheriff pay
 the said sum at the next Sessions to the use of our Sovereign
 Lady the Queen — — —

EARLIEST OFFICIAL RECORDS CONCERNING THE OLD
 SCOTS CHURCH AND JOHN BOYD.

From the Court Records of Monmouth Co., N. J. (Kindness of Rev. H. G. Smith.)



men were to pay a sort of rent "Yeilding & Paying therefore Yearly & every Year for ye Said Tract of Land unto him ye Sd Alexander Nepier, his Heirs & Assigns a corn of Peper or the value thereof at or upon every 25th Day of March for ever hereafter in Lieu & instead of all other Services & Demands." Perhaps this means that the land was virtually given to the church. This land had been granted to Alexander Neiper February 5, 1697, by deed of sale "from John Reid Esqr Deceased of Hortensie." John Reid was a map-drawer of the province, and subsequently became its Surveyor-general. According to Whitehead "Hortensia" was a tract of 200 acres of land given to him for his services in drawing maps. It was situated in Monmouth County on the east branch of Hope River. Capt. John Anderson, of Monmouth, married his daughter Anna. John Reid died Nov. 16, 1723, and was buried in the Old Topanemus ground.

To this deed from Alexander Neiper an agreement is added and signed by four men, thus: "Before the signeing & sealing of this Deed the within Mentioned persons Doth all promise that them their heirs and Every of them shall use the said Land for a burying Yard and to Keep a prisbteran Meeting and for No Other Use the sade Alexander Nipper, his heires Exetor shall Not be troubled with No-taveran Nor No Residentar on the said tract of Land Given Under our hands this twenty seventh Day of March In the Year of oure Lord one thousand seven hundred and twenty Eight." The agreement is indorsed by Walter Ker, Archibald Creige, Richard Watson and Charles Gordon. This does not signify that there was no burial ground there before 1727. Rev. John Boyd was buried there in 1708. The subjoined agreement together with the phraseology of the deed would seem to imply that there were no trustees of the church in those days, who were legally authorized to receive, hold, and convey church property, and therefore no regular charter. This adds force to the supposition that the church had no specific charter until that given under Governor Belcher.

This plot of two and a half acres of ground at Old Scots

was held in peaceable possession by the congregation for many years. But Oct. 1, 1816, the trustees of Old Tennent church (Thomas Henderson, M. D., being President of the Board) sold to Garret I. Covenhoven one acre and a half of this ground for the sum of \$90, "money of the United States." The deed stipulated that the whole plot of ground was sold to Mr. Covenhoven "excepting and reserving out of the same one acre which has been occupied and used for a burying ground by the presbyterian Congregation aforesaid for seventy or eighty years past, and is to be and remain for that use and purpose forever hereafter." The trustees of Old Tennent church claimed the right of selling this ground, as they stated in the deed, "by virtue of a deed of sale from under the hand and seal of Alexander Neiper bearing date the first day of June in the year of our Lord one thousand Seven hundred and twenty-seven which deed has been duly proved and recorded," and also "by virtue of possession the said Congregation not having had any Legal claim Set up against the said lot or any part thereof since the date of the aforesaid deed and having enjoyed the peaceable quiet and undisturbed possession thereof for about ninety years." This deed is recorded in the County Clerk's office at Freehold, N. J., in Book Z, page 288. The statements made in the deed for this ground by the Old Tennent trustees are one of the evidences that Old Tennent church is one continuous organization with Old Scots. From 1816, it appears, the Old Scots burying ground has remained the same in area as it is at this present day, namely about one acre.

In this Old Scots cemetery are a number of memorial tablets of brown sandstone, the forms and inscriptions of which are antique. In these inscriptions is revealed the fact that old Scotland furnished some of the early settlers of this region. Among the oldest of these were William Redford and his wife Margaret, who came over in 1682. The tombstone reads that William Redford died in 1725-6 aged 84 years.

Possibly this man had seen the blood of martyrs, and himself had fled the sorrows of persecution, and become one of the

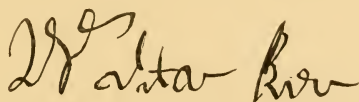
first worshipers in this early church. It will be noticed that his birth was almost contemporaneous with the sitting of the Westminster Assembly.

There also is the grave of Archibald Craig, who died 73 years of age; and of Jonathan Forman, who died 74 years of age. Both these men were prominent in the church, as will be seen.

Although not buried in this Old Scots ground mention must be made of Walter Ker, who was the father of Old Tennent Church, and whose grave-stone may be seen on a wooded and hilly point of ground about one-half mile east of the present Tennent church. It bears this inscription,

“ Here lies what’s Mortal of Walter Ker
Deceased June 10th 1748 in y^e 92 year of his age
who long with Patience Bore lifes heavy load
willing to spend & to be spent for God
the noble Portrait in a line to paint
he Breath’d a Father liv’d & Dy’d a saint
Here sleeps in peace the aged sire’s Dust
Till the glad Trump arouse the sleeping Just.”

In this lonely retired spot by the side of his grave is also that of Margaret his wife, and also the grave of Margaret the wife of Joseph Ker. Reference has already been made to Walter Ker in connection with the origin of the church. His autograph here given is taken from the deed of 1727, when



he was in the seventy-first year of his age. His grave is older than the present Tennent church building. In 1685 he came from Scotland when about twenty-nine years of age, and “under a sentence of perpetual banishment.” He was one of the original promoters of the Old Tennent church, and one of its earliest elders, serving it with long faithfulness and self-sacrifice. He is said to have “left his harvest field and went to Neshaminy to persuade (John) Tennent to go

home with him" to preach in the church. (Webster). Though he met with a refusal at first, he ultimately succeeded. Tradition tells that "On his return, he found that his neighbors had cut his grain and stacked it. A very general loss of the crop followed through some accident after housing it. Kerr's escaped, and furnished seed to those who had so kindly reaped his field." (Webster). He was evidently a man of decided opinions and force of character. His descendants may be found in different parts of the country. Two of his grandsons were ministers, the Rev. Nathan Ker, of Goshen, N. Y., and the Rev. Jacob Ker, of Somerset Co., Maryland. The Rev. Frank Melville Kerr, now (1897) in Hempstead, Long Island, is one of his descendants. He passed the years of his early life amid the sad scenes of persecution in his native land; but the mercy of God gave him to be a man serviceable in promoting the Christian religion in this Old Tennent region, and to be a witness in his declining years of the glorious scenes of "The Great Awakening" in America.

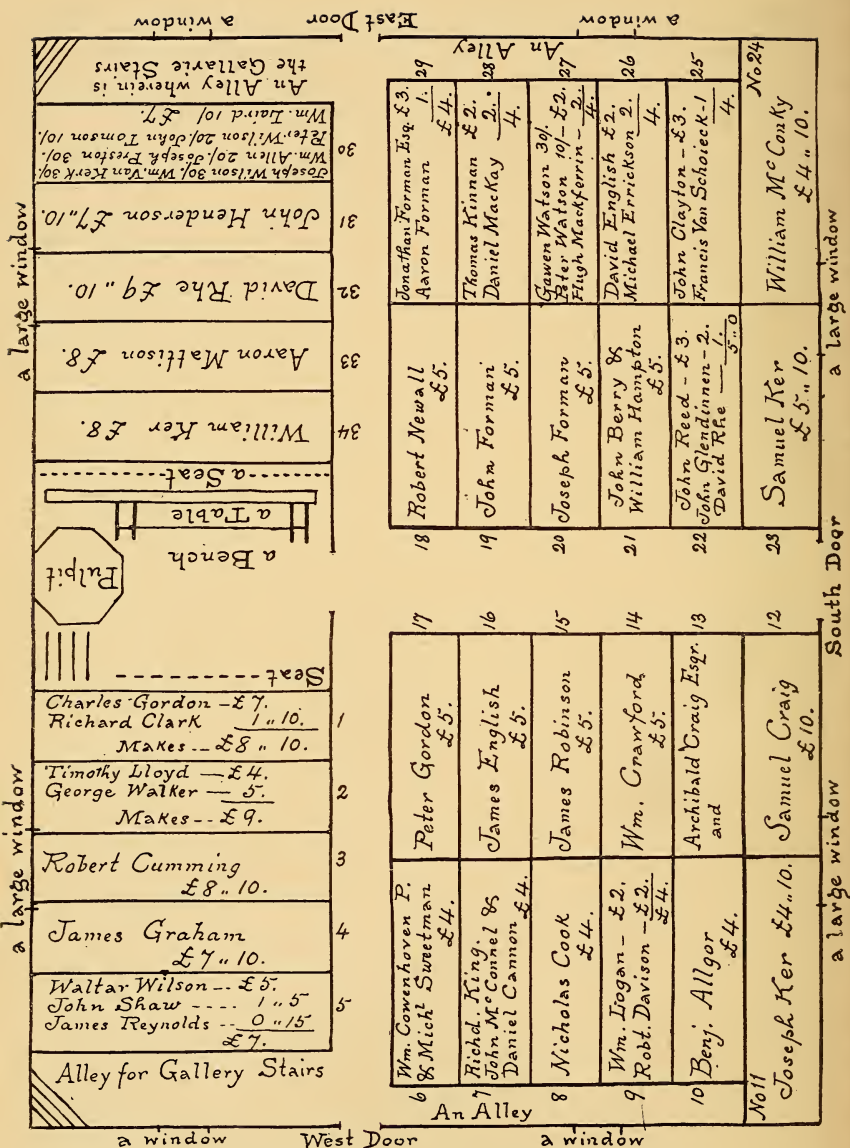
With him, John Hutton, Charles Gordon, Robert Cumming, David Rhe, John Henderson, Capt. John Anderson, and Joseph Ker were among the elders in the early days of the church.

The congregation chose John Henderson to be their clerk, June 9, 1730; and it is his smooth and beautiful chirography that is seen on the pages of the earliest records the church now possesses. He was also president of the board of trustees. He had a large family of children, and was the father of Thomas Henderson, the physician, who afterwards became a very prominent officer and supporter of Old Tennent church. John Henderson's gravestone may be seen in the Old Scots cemetery, showing that he died Jan. 1, 1771, in the 74th year of his age. His Baptismal Record of the church, as shown in the Appendix, is an exceedingly interesting study.

On Monday, July 20, 1730, the elders and representatives of the church "Met at the House of Charles Gordon and

Agreed to build a Meeting House between William Ker's Barrs & Rocky Hill Bridge." On the following August 3d the congregation met at William Ker's and it was agreed, among other things, "that all Diligence be Used to get Subscriptions for the Building the Meeting House." This had reference to the first sanctuary on White Hill. About four weeks later "Saturday August the 29th, 1730 the Elders & Representatives Met at the House of David Rhe & Chose for Undertakers or Managers in Building the Meeting House at Wm Kers Jonathan Forman, Timothy Lloyd, Archibald Craig, David Rhe, William Ker and John Henderson who is to go on in Building with all the Speed possible after this Sowing-time is Over and the Congregation is to give each Man their Bill or Bond to the Said Managers to enable them to go on with the Work. The Meeting House to be made Forty feet Long and Thirty feet Wide. And Each of the Builders to have One Seat in it above their Common Due." These men must have pushed forward the work with all speed, for the first service was held in this new house by the next springtime, April 18, 1731. On the same day Margaret Ker, daughter of William, was baptized; "the first Baptized in the New Meeting House" as the baptismal records show. "A tradition has been handed down that it was planned by the 'undertakers' to locate the church upon a site lower than the present situation, and that old Janet Rhea, one of the Scotch Covenanters, seized the small corner-stone in her apron, and toiling to the top of the hill, set it upon the summit, saying to the astonished builders, 'Wha ever heard o' ganging doon to the Hoose o' the Lord, an no o' ganging oop to the Hoose o' the Lord?'" (Rev. H. G. Smith). This strong minded woman died Jan. 15, 1761, aged about 93 years, and was buried in a private burial plot on the farm now occupied by Hon. D. D. Denise, near Freehold.

An acre of ground was deeded to four men of the church, Aaron Mattison, David Rhe, John Henderson, and Samuel Ker, May 1, 1731, by William Ker, which acre was part of a tract of land he had purchased from Walter Ker. It was sold

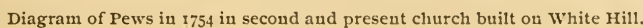


to the four men for "the Sum of One Shilling Current Money of the province." This first acre of ground on White Hill stretched north and south, twice as long as it was wide; and the church was placed near to the northern end of the plot. Doubtless the two great and venerable white oaks, that long overshadowed the church, were standing on White Hill when the deed for this acre was written.

The meeting house was not fully completed for three years or more. The records show that on "April 13, 1734, The Meeting House on White Hill being Inclosed The Men of the Congregation Met and Voted That Aaron Mattison, David Rhe, William Ker & John Henderson who had hitherto Carried on the Work of the House Should proceed in getting a pulpit & Pews Made and Appoint where each Person Should Sit and what the Price of Each Pew Should be, According to the following figure." (See plan). In 1730, in considering the building of this house "It was Agreed that the Service be one Sabbath at the Upper Meeting House & the other at the Lower Meeting House and So to Continue Successively." In this building John and William Tennent preached as pastors; and doubtless also at times David Brainerd, as intimated by his diary.

And now in 1750, for the third time within a period of a little more than fifty years, the congregation undertook the work of another building. The prosperity and enlargement of the congregation was such during the twenty years previous that it justified them in undertaking the erection of a more commodious room. It is likely also that stated preaching services in the Old Scots church had been discontinued by this time, and therefore the whole congregation were expected to assemble together regularly at White Hill, thereby frequently crowding the house. On May 29, 1750, all the trustees except Tobias Polhemus being present at the White Hill church, it was determined to build a new edifice that would be 60 feet long and 40 feet wide, thus enlarging the audience room to twice the size of the former one. August 10, 1750,

the committee met at *Wm.* Robinson's and appointed John Davies chief carpenter to begin the work on the following February or March, and continue it until finished. (Rev. A. P. Cobb). This third house was erected near to the spot on which the former house stood on White Hill; and this third house still stands to this present day (1897), in all general respects as it was when the last nails were driven. It is probable that some of the timbers of the former house were used in the building of this one. For the most part a new frame was made, hewn out of the enduring white oak. The sides of the building were sheathed with long cedar shingles, and fastened with nails wrought out on an anvil. Its interior was finished with beaded and panelled white pine. An ancestral tradition tells that William Redford Craig, a carpenter, built the neat and unique pulpit, as his contribution toward the erection and furnishing of the church. It is placed on the north side of the church, built against the wall, with narrow stairs leading up to it, closed in with a door, and the Bible desk being nine feet above the audience floor. Below this a second pulpit was built, where the precentors stood; and around and in front, a square of seats, commonly called "the Elders Square." The tower or steeple of the church was stoutly built, set on a trestlework of enormous strength in the rafters, capable of supporting, in its ringing motion, a bell of 500 pounds weight. Although in 1856 the trustees made some movement toward the securing of a bell, yet the antique steeple still stands empty and quiet. Benjamin VanCleve, whose initials are stamped in the iron bars of the east and west door-latches, is reported to have made the iron furnishings of the church, such as nails, door-hinges, latches, and possibly the weather-vane on the steeple, a study in itself. (See Illustration). These were evidently all forged out on his anvil. The capacious galleries, the closed and lofty pulpit, and the straight high-backed pews with entrance doors, are studious samples of the ecclesiastic architecture in colonial times. The work begun in 1750 does not appear to have been fully completed until 1753, when the iron-bar fastenings of the



side doors were put on. It is an amusing little reminiscence of the past, for which Rev. D. V. McLean is authority, that William Tennent and Rev. Dr. John Woodhull were accustomed to hang their overcoats, hats, and wigs on the three little wooden pegs fastened in the wall above the pulpit-seat.

An intensely interesting document is the original subscription paper, still preserved, that was used to gather funds for the erection of this building. So fast and binding were its stipulations that a man's signature thereunto was substantially in honor equal to his laying a mortgage on his property to the amount subscribed, until payment was made. (See Appendix). This subscription paper contains the names of one hundred and ninety-two persons, and the total amount subscribed by these is seen to be about £500.

The two diagrams of pews and seatings, as shown in this chapter, will be found interesting as affording information of the names of families in the congregation during these early times, as well as suggesting other facts concerning them. In 1754 there were five pews in the gallery that were owned as follows, the numbers beginning at the northeast corner: No. 7 Dr. Peter Lacount, £8. No. 11 Philip Conine, Esq. £5.. 10s., and John Siliman, £1.. 10s., making £7. No. 12 James Mulligan and David Brooks, £7. No. 13 Hugh McFarren, £7. No. 14 Robert McChesney and son, £8. Peter Forman, an officer in the Old Tennent church, in "his report May 29, 1755, shows that the payment for the pews if not paid was to be on interest after May 1st, 1753." (Foreman Records).

CHAPTER III.

REV. JOHN BOYD.

1706—1708.

The Rev. A. P. Cobb stated in a historical sermon that the Rev. Mr. Keith while a missionary at Topanemus preached in the Old Scots church, and that also probably John Gray preached there in 1708. But evidently as far as can now be definitely known, the Rev. John Boyd was the first regular preacher in the church. Possibly, before him, there was no stated preaching by one man, the church only being served when occasional supplies could be obtained. The two men mentioned by Mr. Cobb may have thus preached in Old Scots either before or after the ministry of John Boyd. When such supplies could not be obtained it is only justice to the old Covenanters to suppose that they gathered on the Lord's day at Old Scots meeting-house, read the sacred Scriptures, sang psalms, catechized the youth, and were led in prayer by Walter Ker, the church pillar, or some other good man of the company.

John Boyd came to the church in its very early years. His name, identity, and grave must not be confounded with a certain John Boyd who came from Ireland, and was a teacher and afterwards a merchant in the Tennent community. This man died in 1863, and his grave is in the Old Tennent burying-ground surmounted with a marble headstone.

It is difficult, perhaps impossible, to discover the history of Rev. John Boyd prior to his coming to the Old Scots church. A person by the same name came to New Jersey among the Campbell settlers in 1685, but he could scarcely have been this minister. Pastor Boyd likely came from Scotland; and possibly, as historian Webster says, he came over as a proba-

tioner with Makemie, Hampton, and McNish in 1705, and "probably at the solicitation of his countrymen." He must have had some sort of a license to preach, or was trusted as a man fitted to preach, at least a year before his ordination: for the early Monmouth court records read in Dec., 1705, that "Mr. John Boyd Minnister of the sd Presbeterians of freehold did also Parsonally Appear & did desire that he might be Admitted to quallify himself as the law directs in that behalf. Ordered that further Consideration thereof be Referred untill the next Court of Quarter Sessions." (See illustration of early Court records). On May 29, 1706, he did qualify himself "as ye Law in yt Case Directs."

The first page of the earliest records of the first Presbytery in America opens with a minute concerning the examination of John Boyd in view of ordination. These examinations were satisfactory to the members of Presbytery, as also his popular sermon which he preached on trial before Presbytery from John 1:12: "But as many as received him, to them gave he power to become the sons of God." Accordingly he was ordained in the Old Scots meeting house (where it is probable the Presbytery was convened) on Sunday, Dec. 29, 1706, a large audience being present. The next day, Monday, he received his certificate. Rev. Francis McKemie, called the "Father of the American Presbyterian Church," was the Moderator of this meeting of Presbytery.

The first page of these Presbyterian Records begins thus,

"BOOK.

De Regimine Ecclesiæ, which being heard was approved of and sustained. He gave in also his Thesis to be considered of against next sederunt.

Sederunt 2d. 10 bris. 27.

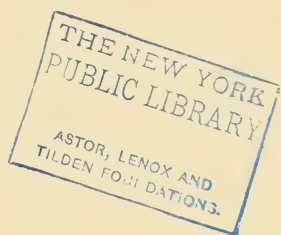
Post preces sederunt. Mr. Francis McKemie Modr. Mr. Jedidiah Andrews and John Hampton Minisr.

Mr. John Boyd performed the other parts of his Tryals, viz. preached a popular sermon on Jno. 1. 12. defended his Thesis, gave satisfaction as to his Skill in the Languages & answered

[illegible]

Josiah Andrews
 Joseph Vard
 John Wilson
 Samuel Saylor George M^risth Min^r
 Smith John Gardner Jacob Stave

John Willson
On this day viz. Thursday the 25th of Nov. 1782
I did deliver a sermon according to appointment & was
the guest of the Presbytery.
Ordered that a letter be writ & sent to Mr. Samuel Davis in
the name of the Presbytery by Mr. John Willson, requiring
him to be present at our next meeting in the place
designated in the letter sent from the people of Scot.
It should be read before the Presbytery.
The letter was read & approved.



to extemporary questions : all which were approved of & sustained.

Appointed his ordination to be on ye next Lds. day ye 29th Ins. which was accordingly performed in the publick Meeting house of this Place, before a numerous Assembly. And the next day he had ye Certificat of his Ordination." (See Illustration).

As these Presbyterial records proceed, references to Mr. Boyd may be noticed in which he is appointed to matters and positions of importance among the churches. Because of some differences between the people of the Woodbridge church and the minister Mr. Wade, the Presbytery appointed Mr. Boyd to preach there every third Sabbath for a season, if the Woodbridge people desired it, and if the Freehold people consented to it. In the spring of 1708 the people of the Freehold church presented a letter to Presbytery concerning the settlement of Mr. Boyd among them. Action thereon was deferred for the time; and before the next spring Mr. Boyd had gone the way of all the earth. In the next meeting of the Presbytery this short, sad, and expressive record is made: "The Rev. Mr. John Boyd being dead, what relates to him ceases." Thus it may be noticed that Rev. John Boyd was not regularly settled as pastor of the Old Scots church, although nominally he acted in that capacity.

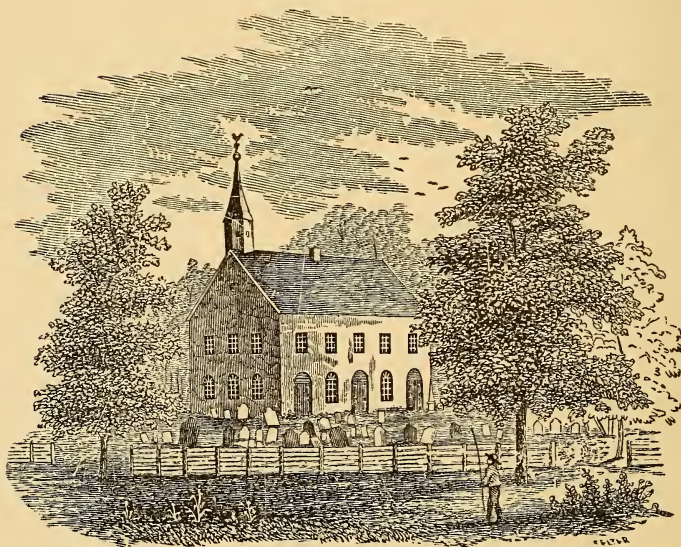
He died August 30, 1708, and was buried in the Old Scots sacred acre. A tombstone marks his grave. This at first was laid horizontal with the ground on a packing of stone and lime. In this position it rested for nearly 175 years, until, about 1883, in a neglected and dilapidated state, and covered with a luxuriant growth of lichens, it attracted the attention of an observer (Gideon C. McDowell, living near by the cemetery), who respectfully thinking to preserve it, raised it to an erect position, fastening one end of the slab in the ground. The inscription is in Latin, the first line across the stone at the top being,

"PIENTISSIMI DOMINJOANNNIS."

Of this inscription the Rev. Dr. John Hall, in his History

of the Presbyterian Church in Trenton, N. J., has made the following translation:—

“ The ashes of the very pious
Mr. JOHN BOYD, pastor
of this church of Calvin, are here
buried, whose labor, although expended
on a barren soil, was not lost.
They who knew him well, at the same
time prove his worth as rich in virtues.
Reader, follow his footsteps, and I hope
thou wilt hereafter be happy.
He died August 30, 1708, the 29th
year of his age.”



Old Tennent Church as it appeared in 1854.

CHAPTER IV.

REV. JOSEPH MORGAN.

1709—1729.

The next pastor (the second) was the Rev. Joseph Morgan. He was a New Englander, born in New London, Connecticut, Nov. 6, 1674, and possibly with Welsh blood in his veins. It is said that he graduated at Yale College, 1702, being in the first class that completed its course in that institution. When he was twenty-three years of age he was ordained to the Gospel ministry. He served churches in Bedford and East Chester, N. Y. In the close of the year 1708, or in 1709, he came to Old Scots. The exact time of his settlement can scarcely be determined. He was pastor of the Old Scots church, and at the same time he was pastor, or "Dominie," of the Brick church at Marlboro (now called The First Reformed Church of Freehold). "When he appeared in Court to take the necessary oaths as a minister of the Gospel, he was presented by representatives of both congregations. These oaths were required because he was not a minister of the church of England. According to 'An Act of Parliament for Exempting her Majesties Protestant subjects dissenting from the Church of England, from the penalties of certain laws,' every minister not in the communion of the English church was obliged to take oath that he would not teach the doctrine of Transubstantiation, nor anything contrary to the doctrine of the Trinity, as taught in the thirty-nine articles of the English church. This was called 'qualifying,' and in this manner Dominie Morgan 'qualified' himself, in December, 1709, having been 'presented by several of said congregation, viz: Jacob Laen, John Wikof, John Sutfin, William Hendrickson, John Essmith, William Wilkins and Auri Mattison, in behalf of themselves and the rest of their brethren.' The first three of

these persons were in the communion of the Reformed church, the others represented the Scotch Presbyterians." (Rev. T. W. Wells). Auri Mattison was probably Aaron Mattison, then twenty-eight years of age. Mr. Morgan lived on the parsonage farm at Marlboro. Speaking of his sons he said, "His eldest son had been more of an impediment than a help to him; his second son was at Yale; and the third and fourth relieved him from the labour of the parsonage plantation." (Webster). The Dutch church and Scots church were not greatly distant from each other, and Mr. Morgan was able to preach both in the English and Low Dutch languages. But the Brick church at that time was more flourishing than the Old Scots, and so all parties were willing that the Dutch church should employ three fourths of the services of Mr. Morgan. Yet during the whole period of his pastorate he was a member of the Philadelphia Presbytery.

"At this time Monmouth county was little less than a forest. Here and there was a clearing, but the settlements were widely scattered, the streams unbridged, and the roads not much more than paths through the wilderness. Horseback riding for many years was a necessity. In the latter part of his ministry Dominie Morgan, it is said, attracted attention by riding through the country in a two wheeled cart or gig—probably the first thing of the kind brought into the county." (Wells).

Perhaps Mr. Morgan might be styled somewhat eccentric; certainly he was possessed of intellectual ability, and was a man of extended erudition for his times. In his later life various charges were brought against him apparently without foundation. But in 1736 Presbytery disciplined him for intemperance, and suspended him from the ministry for a time. He was restored in 1738. (Webster).

He removed from the Scots, or Freehold, church about 1729. Some twelve years later he died, while ardently engaged in missionary labors in destitute districts by the seacoasts of New Jersey; and was buried in a grave now probably unknown.

What little is known about the church and congregation during these years apparently discloses a sad condition ; especially toward the close of Mr. Morgan's ministry. Divisions seem to have arisen among the people ; and probably also an opposition to Mr. Morgan, in which possibly was Walter Ker. Rev. William Tennent, Jr., in a letter to Rev. Mr. Prince, of Boston, says of the Freehold church : " In the year 1729, their minister removed from them, and they were so grievously divided among themselves, that it appeared improbable they would ever agree in the settlement of another. In this miserable, helpless and almost hopeless condition they lay, and few among them had either eyes to see, or hearts to bewail, their woful, wretched circumstances. Thus they seemed to be cast out, as the prophet Ezekiel represents it in the 16th chapter of his book, and 5th verse. But the Lord, who is rich in mercy, of his unexpected and unmerited love, passed by them lying in their blood, and said unto many of them since that day, *Live* ; and live they shall to all eternity." But refreshing times, and better days were coming, and the beginning of a long period of prosperity and comparative peace.

CHAPTER V.

REV. JOHN TENNENT.

1730—1732.

The third pastor of old Freehold was Rev. John Tennent, who was born in county Armagh, North Ireland, Nov. 12, 1707. He came to America in 1716 with his father the Rev. William Tennent, Sen., and was educated in his father's "Log College" at Neshaminy, Bucks Co., Penna., about twenty miles north of Philadelphia. His conviction of sin was unusually deep and intense; sometimes being almost in despair. "For several days and nights together he was made to cry out in the most dolorous and affecting manner, almost every moment." His conversion was a remarkable experience. His Christian life was distinguished for piety and consecrated zeal. He was a modest, gentle, humble young man, yet proved to be possessed of the traits of an attractive and powerfully effective preacher.

Walter Ker, the old painstaking elder of the Freehold church, was instrumental, under God, of inducing him to make a preaching visit to this church, which resulted in the congregation giving him a unanimous call, April 15, 1730. The following autumn, Nov. 19, 1730, he was ordained, and earnestly entered upon his work. The following is John Henderson's account of this settlement: "Thursday, November 19th, 1730 Then the Presbytery or a Committee of the Same Met at the Scots Meeting house and after fasting and prayer and Strict Examination and full Approbation Did Ordain the Rev.^d Mr. John Tennent * * Ministerial Charge in this Congregation: The Ministers N—— * that * * * William Tennent, Jonathan Dickinson, Joseph Morgan, and Gilbert Tennent. The Names of the Committee for the Congregation was Walter Ker & John Hutton Elders, Jona-

than Forman Esq Richard Clark, David Rhe, Richard Watson, William Ker, Robt Cumming, John Henderson, Robert Newall, Waltar Wilson, George Walker, Timothy Lloyd & Charles Gordon."

As has been said, the congregation was in a deplorable condition when John Tennent was requested to preach in the church. William Tennent, in his letter above mentioned, says that his brother shrunk from going to preach in Freehold, for he wrote that John "often told me, that he was heartily sorry he had engaged to go among them (the Freehold congregation), for it seemed to him that they were a people whom God had given up for their abuse of the gospel. But the Lord's thoughts are not our thoughts, nor his ways our ways, for when he had preached four or five sabbaths in the place, which was the whole time he tarried among them at first, the Lord so blessed his labours, engaging people to attend to the things which were spoken, and in stirring them up to search the Scriptures whether these things were so or not, and withal enabling him to preach to them with such uncommon freedom and earnestness, that he told me he was fully persuaded Christ Jesus had a large harvest to bring home there: so that, though they were a poor broken people, yet if they called him, he would settle among them, albeit he should be put to beg his bread by so doing." (Alexander).

John Tennent preached both in the Old Scots church and in the new and first church on White Hill. The next month after his ordination he baptized Jane Henderson, daughter of the clerk, who made this entry in the church record of baptisms, "The first Child ever the Revd Mr. John Tennent Babtized." She died in her 19th year, and her tombstone may still be seen in the Old Scots yard. John Tennent's ministry was remarkably fruitful. He came to Freehold as a ready reaper to a ripe harvest. Crowds filled the sanctuary. All classes listened to the preaching of the Holy Word with stricken consciences. Pastor and people were sometimes in tears together; people sobbed under intense conviction, and at times some were carried out as if dead. A great reforming

work began. Religion was the common topic with all. These reviving times in old Freehold under John Tennent formed a portion of the early workings of "The Great Awakening" in America in the eighteenth century.

But God soon took his young servant to himself; for, only two years after the church had called him, this saintly young man, on a Sabbath morning, April 23, 1732, peacefully entered the everlasting rest, in the twenty-fifth year of his age. The people, who had greatly respected and trusted him, mourned deeply over his early departure. This is expressed in the following minute by John Henderson in the church records: —"Lords Day April 23th 1732 The Reverd & Dear Mr. John Tennant Departed this Life between 8 & 9 of the Clock in the Morning and was Buried on The Tuesday following A Mournful Providence & cause of great Humiliation to this poor Congregation to be bereaved of the flour of Youth The most Labourious Succesful well Quallified & pious Pastor this Age aforded tho' but a Youth of 25 Years 5 Months & 11 Days of Age." For about six months before he died he was physically unable to preach in the public services, but "his love for his people and concern for their welfare" rather increased than diminished. The results of his ministry continued to be manifested in the conversion of souls very conspicuously after his death; and which his brother William said were reaped by him especially during the early years of his long pastorate in the church.

In whatever credit that may be attached to human agency under God's blessing in making the life of Old Tennent church grand and glorious, the name of John Tennent, in some respects more than William Tennent, deserves a position of distinguished honor.

He was buried in the Scots ground, hard by the old building; and for his tombstone that lies horizontal with the ground, the Rev. Jonathan Dickinson composed the epitaph, which still may plainly be seen.

“ Here lies what was mortal of
The Rev. Mr. John Tennent
Nat. Nov. 12, 1707 Obijt April 23

1732

Who quick grew old in learning Vertue Grace.
Quick finished well yielded to Death's Embrace.
Whose mouldered dust this Cabinet contains.
Whose soul triumphant with bright Seraphs reigns.
Waiting the time till Heaven's bright Concave flame
And ye last trump repairs this ruined frame.
Cur præmaturam mortemque queramur acerbam
Mors matura vinit cumbona Vita fuit.”

The grave tablet is quadrangular in form, lies flat in the ground, gray and brown with age, and sacred with the memory of his godly life, a very inspiration to the thoughtful observer.

CHAPTER VI.

REV. WILLIAM TENNENT, JR.

1733—1777.

The fourth pastor of Old Freehold was the Rev. William Tennent, Jr., famous in religious and church history. He was born June 3, 1705, in Armagh County, Ireland, and was about thirteen years of age when he came with his father to America. With his brothers he was a student in the Log College at Neshaminy, Pennsylvania. He showed great industry in his studies, and became particularly proficient in the Latin language. His mind and heart were early and deeply impressed with divine things, and he determined to devote his life to the ministry of the gospel. His biography is of surpassing interest, a fascinating story of the unusual and extraordinary in spiritual life; the main features of which are too well known to recount here in detail.

Hon. Elias Boudinot's narrative concerning William Tennent, Jr., which was published by Robert Carter & Bros. in neat booklet form, and also in Dr. Archibald Alexander's "Log College" published by the Presbyterian Board of Publication, will charm and impress the reader in such a manner that he will never forget it. Perhaps a short account of the celebrated trance of Mr. Tennent ought to be here given. The following is a brief letter written by Rev. John Woodhull to the author of the above named narrative:—

“‘ MONMOUTH, NEW JERSEY, December 10th, 1805.

Dear Sir:—Agreeably to your request, I now send you in writing the remarkable accounts, which I sometime since gave you verbally, respecting your good friend, my worthy predecessor, the late Rev. William Tennent, of this place. In a very free and feeling conversation on religion, and on the fu-

ture rest and blessedness of the people of God, (while travelling together from Monmouth to Princeton,) I mentioned to Mr. Tennent, that I should be highly gratified in hearing from his own mouth, an account of the *trance*, which he was said to have been in, unless the relation would be disagreeable to himself. After a short silence, he proceeded, saying, that he had been sick with a fever, that the fever increased, and he by degrees sunk under it. After some time (as his friends informed him) he died, or appeared to die, in the same manner as persons usually do; that in laying him out, one happened to draw his hand under the left arm, and perceived a small tremor in the flesh; that he was laid out, and was cold and stiff. The time for his funeral was appointed, and the people collected; but a young doctor, his particular friend, pleaded with great earnestness that he might not then be buried, as the tremor under the arm continued; that his brother Gilbert became impatient with the young gentleman, and said to him, ‘*What! a man not dead, who is cold and stiff as a stake?*’ The importunate young friend, however, prevailed; another day was appointed for the burial, and the people separated. During this interval many means were made use of to discover, if possible, some symptoms of life, but none appeared except the tremor. The doctor never left him for three nights and three days. The people again met to bury him, but could not even then obtain the consent of his friend, who pleaded for one hour more; and when that was gone, he pleaded for half an hour, and then for a quarter of an hour; when, just at the close of this period, on which hung his last hope, Mr. Tennent opened his eyes. They then pried open his mouth, which was stiff, so as to get a quill into it, through which some liquid was conveyed into the stomach, and he by degrees recovered.

This account, as intimated before, Mr. Tennent said he received from his friends. I said to him, ‘Sir, you seem to be one indeed raised from the dead, and may tell us what it is to die, and what you were sensible of while in that state.’ He replied in the following words; ‘*As to dying*—I found my

fever increase, and I became weaker and weaker, until *all at once* I found myself in heaven, as I thought. I saw no shape as to the Deity, *but glory all unutterable !*" Here he paused, as though unable to find words to express his views, let his bridle fall, and lifting up his hands, proceeded, 'I can say, as St. Paul did, I heard and I saw things all unutterable ; I saw a great multitude before this glory, apparently in the height of bliss, singing most melodiously. I was transported with my own situation, viewing all my troubles ended and my rest and glory begun, and was about to join the great and happy multitude, when one came to me, looked me full in the face, laid his hand upon my shoulder and said, 'You must go back.' These words went through me ; nothing could have shocked me more ; I cried out, Lord, must I go back ? With this shock I opened my eyes in this world. When I saw I was in the world I fainted, then came to, and fainted for several times, as one probably would naturally have done in so weak a condition.'

Mr. Tennent further informed me that he had so entirely lost the recollection of his past life, and the benefit of his former studies, that he could neither understand what was spoken to him, nor write, nor read his own name. That he had to begin all anew, and did not recollect that he had ever read before, until he had again learned his letters, and was able to pronounce the monosyllables, such as *thee* and *thou*. But, that as his strength returned, which was very slowly, his memory also returned. Yet, notwithstanding the extreme feebleness of his situation, his recollection of what he saw and heard while in heaven, as he supposed, and the sense of divine things, which he there obtained, continued all the time in their full strength, so that he was continually in something like an ecstasy of mind. 'And,' said he, 'for three years the sense of divine things continued so great, and everything else appeared so completely vain, when compared to heaven, that could I have had the world for stooping down for it, I believe I should not have thought of doing it.' " (See "The Log College," p. 116).



REV. WILLIAM TENNENT, JR.

(From a picture in the possession of the Presbyterian Historical Society.)

Mr. Tennent's confident faith and composure of mind under the imminence of ignominious penalties by the court at Trenton, N. J., in a suit brought against him for perjury instigated by malicious enemies of religion ; and his remarkable deliverance through the influence of a dream on the minds of two people at a distance, who opportunely arrived to testify in his favor, is a signal case of God's interposition in behalf of his believing people.

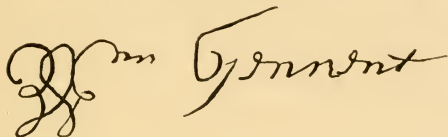
His high spiritual experience while walking in the woods during the interval between the sanctuary services on a Sabbath day, when he was prostrated with a view of the infinite wisdom and ineffable glory of God, and his profoundly impressive preaching after he was led back to his pulpit through the assistance of his elders, forms a record that savors of the times of the apostles.

Singular and amusing anecdotes have been written concerning Mr. Tennent ; as that about the mysterious mutilation of one of his feet by the loss of several toes while asleep in the night ; and as that about his running after the preaching carpenter in order to converse with him and convince him of the doctrine of the perseverance of the saints.

Mr. Tennent was tall in stature, being somewhat over six feet. His face was thin, his nose long and sharp, and his eyes piercing bright. His countenance was of solemn mien, as might be supposed in such a man, and yet withal it was cheerful. Thus his whole external appearance was such as would command respectful attention before any audience. A man of considerable erudition, of pronounced piety and of intense spirituality, he exercised unusual influence. He was a successful peacemaker in settling disputes that arose in the surrounding congregations. As a preacher he was strong, attractive, prolific, successful. Only a few specimens of his sermonizing remain for our study in this day. His autograph shown on next page was taken from a receipt of 1773.

After the death of John Tennent the Freehold congregation turned their attention to William Tennent, who had been preaching in their pulpit for about six months while his broth-

er John was slowly dying. John Henderson, the clerk, to whom so much credit is due for full and accurate statements concerning those early days of Old Tennent, sadly writes of



the young Tennent's death, and then goes on to record, "after which we lived Destitute of a Pastor or any Constant Supply untill September 28 Day 1732 when the Revd Mr. Wm. Tennent Junr after much Reluctance was prevailed upon to Settle amongst us at least a time." In a further record he writes "Saturday September 8th 1733 David Rhe & Robert Cumming was Chosen our Commissioners to Present a Call to the Revred Mr. Wm. Tennent Junr at the Synod of Philadelphia which Call Mr. Tennent Accepted. Thursday October 25th. 1733 A Committee of the Presbetry Met at White Hill Meeting House & after Examination & Approbation Did with Fasting Prayer & Laying on of Hands Ordain the Revd Mr. Willm Tennent Junr to Pastoral Charge in this Congregation The Names of the Ministers of the Committee were the Revd Mr. Joseph Morgan Moderator Mr. William Tennent * * * * & Mr. Eleazar Wales. The Names of the Committee * * * * * Charles Gordon & John Hutton Elders."

Mr. Tennent continued the active and earnest pastor of old Freehold until his triumphant death March 8, 1777, when he had almost reached seventy-two years of life. He had been a helper of the poor, a friend to the rich, a true and loyal patriot, a peacemaker of unusual tact, and a trusted and revered pastor. A great concourse of people from his own congregation and from the country around assembled at his funeral service. His body was buried beneath the floor near the centre of the church on White Hill where it rests unto this day. It was buried here, it is said, for safety from possible molestation by English sympathizers. Forty-one years after this,

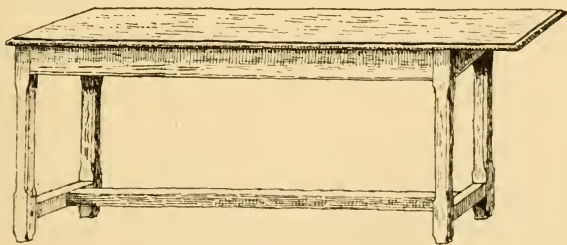
in 1818, a memorial tablet three feet by six feet in size, made of white marble and with a suitable inscription thereon, was placed in the wall of the church on the west side of the pulpit. The funds for the erection of this tablet were contributed by friends, subscriptions being solicited by a young woman with others to assist her. In 1890 this tablet was removed to the wall on the east side of the pulpit and its engraved letters re-gilded. This was in order to erect a recess where it had been placed, and in which a pipe organ now stands. (See illustration).

With the settlement of William Tennent the church entered upon a long period of flourishing growth. The number of communicants in the church increased. The reviving times of John Tennent's ministry continued after his death, and a harvest from his labors was partially reaped by his brother through a number of years. But William Tennent's preaching and energetic and thorough pastoral visitation and conversation promoted a deep spiritual influence throughout the congregation.

William Tennent preached in both pulpits, the one at White Hill and the one at the Old Scots church. The Old Scots church was called the "Lower Meeting House," and the church on White Hill was called the "Upper Meeting House." About the time William Tennent became pastor the larger portion of the congregation lived around and south of the church on White Hill, so much so that both churches seem to have been situated on one side of the centre of the congregation. For some years the people of the southern portion complained of the "great hardship put upon them in Travailing so far to the Lower Meeting House Seeing the Upper Meeting House was below the Centre of the Congregation." Accordingly committees were appointed in the early part of the year 1737-8 to consider the matter, which after consultation referred it to the session, and they in turn "Referred it to the next Presbyterie for their Judgmt in the Affair which the Session tho't was Weighty." But on Monday May 8, 1738, after service (wherein Mr. Tennent had given notice of the

meeting of Presbytery, and desired the congregation to agree amicably or prepare the matter for a hearing) some of each party stayed, and having debated the matter settled the question by themselves, by resolving that the congregation should all join in repairing "the Doors & Defective post of the Lower Meeting house," which was forthwith done. They also resolved at this same time that henceforth service should be held for two Sabbaths at the White Hill meeting house and one at the Old Scots church. How long this arrangement continued is unknown; nor can it be ascertained when services were finally suspended in the Old Scots house.

During the pastorate of William Tennent some noted divines are said to have occupied the pulpit of old Freehold. It is very likely that David Brainerd and his brother John both preached in the first church on White Hill, and possibly John in the second or present church. Both these men were intimate friends of Mr. Tennent, and their diaries show that they were frequently at his home in connection with their work among their Christian Indians, some of whom lived in the neighborhood of Freehold and sometimes came to Mr. Tennent's parsonage to converse with him.



The Old Communion Table.

The famous George Whitefield, England's great pulpit orator and evangelist, doubtless preached in the pulpit of the present church. William Tennent thought well enough of him to visit him, as he was passing through New Jersey during his last journey in America, and so he must have been one of those ministers that opened his pulpit to this great preacher. It is a well authenticated tradition that Whitefield

once preached in the present Old Tennent pulpit from the text Acts 26 : 18.

In the church may still be seen an old communion table, that bears evidence of belonging to the first sanctuary built on White Hill. Its workmanship does not correspond to that of the inner finishing of the present church, especially with that of the pulpit and the square inclosure. There is a rugged massiveness about it that suggests the work of an earlier date than that of the fine panel-work of the present church. Also by comparing the conformation of this table with the plans of the seatings of the two buildings, it will be plainly seen to apply more to the former one. It is a tradition that Brainerd (evidently David) administered the Lord's Supper to his converted Indians from this old table. David, in his diary Saturday, June 7, 1746, writes: "Being desired by the Rev. WILLIAM TENNENT to be his *assistant* in the administration of the Lord's Supper, I this morning rode to Freehold to render that assistance. My people also being invited to attend the sacramental solemnity; they cheerfully embraced the opportunity, and this day attended the preparatory services with me." And the next day, among other things, he writes, "A number of my dear people sat down by themselves at the last table; at which time God seemed to be in the midst of them." The people of old Freehold seemed to have been kindly disposed toward the missionary work among the Indians in New Jersey. In a certain length of time they raised £12. 11s. for this work. William Tennent was interested in the labors of David and John Brainerd among the Indians near to Freehold, "and often took the care of the Indian church in their absence." In a letter for the general public written August 16, 1746, to attest the work of divine grace among the Indians, he says: "As I live not far from the Indians, I have been much conversant with them, both at their own place, and in my own parish, where they generally convene for public worship in Mr. BRAINERD's absence, and I think it my duty to acknowledge, that their conversation, hath often, under God, refreshed my soul." His elders and deacons also made an

attestation of the true work of grace among the Indians as follows :

“ We whose names are underwritten, being elders and deacons of the Presbyterian Church in Freehold, do hereby testify, that in our humble opinion, God, even our Saviour, has brought a considerable number of the Indians in these parts to a saving union with himself. Of this we are persuaded from a personal acquaintance with them ; whom we not only hear speak of the great doctrines of the gospel with humility, affection, and understanding, but we see walk, as far as man can judge, soberly, righteously, and godly. We have joined with them at the Lord’s supper, and do from our hearts esteem them as our brethren in Jesus. For ‘ these who were not God’s people, may now be called the children of the living God ; it is the Lord’s doing, and it is marvellous in our eyes.’ Oh that he may go on ‘ conquering and to conquer,’ until he has subdued all things to himself ! This is, and shall be the unfeigned desire and prayer of,

Walter Ker,
Robert Cummins,
David Rhe,
John Henderson,
John Anderson,
Joseph Ker,

}
Elders.

William Ker,
Samuel Ker,
Samuel Craig,

}
Dacons.

Presbyterian Church, Freehold, Aug. 16, 1746.” (Edwards p. 364 & 366).

David Brainerd died Oct. 9, 1747, about four years before the present Tennent church was built.

One of the sore trials and deep sorrows of Mr. Tennent’s life was the waywardness of heart and the early death of his youngest son, Gilbert. This son grew up to manhood years, was married, and began the practice of medicine. But he was very worldly. His father importunately prayed for his conversion. While engaged in his medical duties the son contracted a mortal fever. In the midst of its ragings he was overwhelmingly convicted of sin ; but finally he obtained peace in the Saviour, and calling for his old companions in

sin, he solemnly exhorted them to repent. After a few days more of great suffering he died, twenty-eight years of age; and there being no minister near by, the father preached the funeral sermon with impressive power. The grave of this young man with its inscribed tombstone may be seen a few yards distant from the front door of the church. It reads thus:

“ Here lies the mortal Part of
GILBERT TENNENT.
In the practice of Physick he was
Successful and beloved.
Young Gay and in the highest Bloom
of Life, Death found him Hopefully in the Lord.
But O Reader, had you heard his last
Testimony, you would have been convinced
of the extreme Madness of delaying Repentance.
Natus April 1742. Obiit March 6, 1770.”

The spirit and the conduct of Mr. Tennent during this sad affliction show him to have been a truly good and great man, more perhaps than any other experience that is related of his life. Mr. Tennent's salary, it is thought, was possibly less than £100. But he lived on the parsonage farm; and “the glebe belonging to the church was an excellent plantation,” capable of yielding a comfortable support to his family. To this place he brought his wife, whom he had wooed in an abrupt and unceremonious manner, and had married after an acquaintance of about one week. Her name was Mrs. Catharine Noble, a widow; and the date of their marriage was August 23, 1738, about five years after Mr. Tennent's ordination.

THE OLD PARSONAGE.

Some few months after Mr. Tennent's settlement in the congregation steps were taken to procure a permanent home for the pastor. We find in the early records that “Thursday February 13th, 1734 the Congregation Met at White Hill Meeting House and Chose, Archibald Craig & Jonathan Forman Esqrs. and David Rhe and Robert Cumming to Pur-

chass a Farm for Our Minister to Live on and to Have it Secured for a Ministers place or a Parsonage to Continue for the use of the Presbyterian Congregation forever." The record proceeds as follows: "Second Tuesday in March 1734-5 at the Town Meeting the Above Messrs. Craig, For-man, Rhe & Cumming Made Report that they in Name of the



The Old Tennent Parsonage.

Congregation had purchased the Plantation Lying Between Spotswoods Middle and South Brooks from William Cowenhoven Son of Peter for £500." A certain William Smith, lawyer in New York, was consulted as to the strongest and safest methods for holding this parsonage farm in continual

possession of the church, according to the original design in its purchase; and to this end careful measures were devised and adopted. All this was done, first, because evidently there was no board of trustees legally appointed for the church at this time that could hold and convey property; and second, because the congregation desired that the plantation should always be held in possession by the church alone, and be clear of all claims of interest therein or ownership thereof by any others. The farm embraced "All that tract of Land Scituate Lying and being in the County of Monmouth aforesaid betwixt Spotswoods Middle Brook and his South Brook Supposed to Contain One Hundred and Fifty Acres be the same more or less." The land in this farm was reasonably fertile. A paper, still preserved, states the conditions under which this farm was rented in 1777, after Mr. Tennent's death, during the interim of pastors; from which it appears that Indian corn, wheat, oats and flax were the principal products at that time, and as such they prove the strength of the soil.

The parsonage house was situated about a mile and a half by carriage road southeast from the present church building, and is described in Franklin Ellis' History of Monmouth County, page 686, as "a low building, large on the ground, with four lower rooms—two on each side of the hall—with kitchen attached in the rear. Above was the attic room, sloping on one side with the rafters, and with a window facing the north, which, as is said, was used as a study by both Mr. Tennent and Mr. Woodhull. During the battle of June 28, 1778, a round shot came through the roof into this room while the conflict raged furiously around the house and in the adjoining orchard." It is commonly alleged that the house on this parsonage farm was erected in 1706. Probably an addition was made to this house during the pastorate of Dr. Woodhull, since a record, dated 1795, shows that a committee appointed to look after the repairs of the parsonage buildings, decided that the building of a new part was advisable, "to the advantage of the Congregation and the Comfort of Mr. Woodhull."

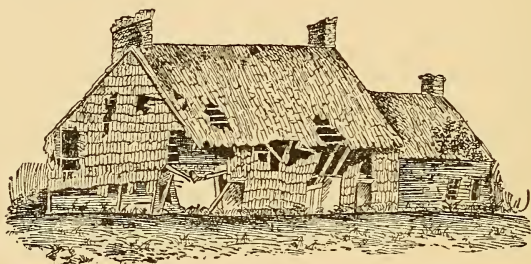
In this parsonage home William Tennent lived for about forty years. Here his wife proved herself an able and skilful manager, for "She took the care of his temporal concerns upon her, extricated him from debt, and by a happy union of prudence and economy, so managed all his wordly business that in a few years his circumstances became easy and comfortable. Besides several children who died in infancy, he had by her three sons who attained the age of manhood; John, William, and Gilbert."

To this house came Christian Indians for religious conversation with Mr. Tennent. Here Whitefield was a guest on more than one occasion, and held fellowship with the godly pastor of old Freehold. To this parsonage David Brainerd was wont to come during his short and toilsome ministry. Here William Tennent also entertained John Brainerd, sometimes over night, and comforted him "in his sadness and depression." In this house also it appears, from the diary of John Brainerd, that Mr. Tennent entertained Governor Belcher and his wife in October, 1749.

In this old parsonage Dr. Woodhull also lived for more than two score years. Rev. D. V. McLean was the last pastor that occupied it, although his predecessor, Rev. Robert Roy, had not made it his home. Many and impressive sermons were prepared under its roof, and many a night it sheltered some of those who were or afterwards came to be active and efficient ministers in the Presbyterian Church in America. It was a silent witness to the struggle on Monmouth's field, and hard by its doors the brave English Colonel Henry Monckton fell mortally wounded. In the fields around, and even under its very windows, musket and cannon balls have been picked up during the years since.

Despite the efforts of the congregation to preserve this parsonage farm in perpetual possession, it appears that it was sold in just about one hundred years after its purchase, for a church record tells us that "William T. Sutphin, being the highest bidder, the farm was struck off to him at the sum of Nine Thousand, nine hundred dollars." This was dated March, 1835.

Thus was made a break in the historical connections of the temporal possessions of the old church, which never can be replaced, since the old parsonage was more venerable than the old church building itself. For some years this old house stood empty, a sorrowful reminder of men that were buried and of things that were past. It gradually fell into decay and became lamentably dilapidated, partly by the ravages of time, and partly by the hands of relic seekers, who frequently stopped off the railroad trains, which ran close by, and carried away memento pieces. Finally, about 1861, the old building was taken down.



The Old Tennent Parsonage in dilapidated state.

John Brainerd writes in his journal, "Tuesday, Aug. 22, 1749.—Attended religious duties, and after some time took leave of Dr. Le Count and his spouse, and rode about three miles to a medicinal spring, where were a number of my people, who came there to drink the waters; with these I spent considerable time in conversation and prayer. Took leave of them and went to several houses in Freehold, where I had business, and in the evening came to Mr. Tennent's; after some conversation with him attended to religious duties and went to rest." The name of Dr. Peter Laconte appears in the early church records as a communicant in 1744; and again the same name is put for the owner of pew No. 7 in the gallery of the church, and purchased in 1754 for £8. Also in the baptismal records occur five names of children of Dr. Peter

La Conte. Doubtless this is the same person of whom John Brainerd speaks, and whom Brainerd's biographer calls, "a pious parishioner of Tennent's." The medicinal spring here mentioned may possibly be the one on the farm on which Forman Stillwell lived before his death, 1894, and about three miles from the Old Tennent church.

THE BATTLE OF MONMOUTH,

(OR BATTLE OF MONMOUTH COURT HOUSE).

JUNE 28, 1778.

Much historic interest is added to the Old Tennent church through its connection with the famous field of Monmouth. The battle was fought a little over a mile to the southeast of the sanctuary. Only a brief outline of the combat can here be given, the facts and figures being mostly based on a paper read by Charles King, Esq., before the New Jersey Historical Society, at Freehold Sept. 13, 1849. The date of the battle was June 28, 1778, on a Sunday afternoon. Old Tennent was at that time without a pastor; and yet there could scarcely have been any service in the church on that morning because of the excitement of troops passing by, and because so many of the families in the neighborhood had evidently gone into the woods to hide. Gen. George Washington commanded the Americans, and Sir Henry Clinton the British. The Americans had passed the winter at Valley Forge, Pa., with all its rigorous experience; while the British had been comfortably quartered in Philadelphia. The British left Philadelphia about the first of June to pass through New Jersey to New York, and went by a route through Moorestown, Mt. Holly, and Allentown. Washington, though some of his staff counselled the opposite, was desirous to attack the enemy before they should reach New York. Accordingly he broke camp at Valley Forge, set his army on the march, crossed the Delaware at Lambertville, and came on through Kingston, N.

J. The Americans had about 11,000 men, while the British had about 10,000, but these were better appointed for war. Gen. Clinton moved on his way and took a strong position at Freehold town. Gen. Washington came on through Cranbury, and afterwards through Englishtown. Washington had sent on in advance of his army several detachments of troops at different times to harrass the British army. All of these detachments were finally commanded by Gen. Charles Lee, sent forward with instructions to arrange an attack. Accordingly Gen. Lee fell upon the British at Freehold in the forenoon of June 28. But for some seemingly unexplained reason after only a little fighting the Americans fell back in confused retreat along the road toward Englishtown, which at that day passed within about one hundred yards of the church door. Washington was meanwhile hurrying forward to the field, and met the retreating regiments about a mile southeast of the meeting house. Considerably disappointed and exasperated, he quickly reformed these retreating regiments, facing them about to meet the pursuing enemy; and riding back to his main army he hurried them forward to the field of battle, and the engagement became general. The struggle took place near to the old parsonage, and over a little brook with a morass running right across the battle field. The Americans fought bravely, never more persistently, again and again repulsing the repeated charges of the enemy. When night came the advantage was decidedly with Gen. Washington. He determined to renew the strife on the next morning, the armies having gone to rest close by each other in the evening. "Washington, wrapped in his cloak, laid himself to rest among his soldiers." But during the night Sir Henry Clinton with his army stole away from the battlefield, and by morning light was well on his way towards the rising ground of the Navesink Hills. Thither Gen. Washington could not follow him to renew the attack, for just at that time Lord Howe with a fleet had arrived off the Hook and the two forces of the British were combined. The sudden, silent, and unusual retirement of the British from the battlefield made

Washington's victory more pronounced. Monmouth was one of the memorable battles of the revolution, and strengthened and encouraged the colonies in their struggle for independence. In it Gen. Washington was unusually exposed to the enemy's fire in his endeavors to inspire his soldiers; and also in this battle most of the prominent officers of the American army were engaged. A long list of names is preserved of the men of Monmouth County who at this time fought for their liberty and their homes. The day of the battle was exceedingly hot, so that many soldiers died of the effects of heat. The Americans lost 8 officers and 61 privates killed, and 161 privates wounded. The British lost 4 officers and 245 privates killed, beside a considerable number of officers and privates wounded. Dead British soldiers were buried on the battlefield, and probably also some of the Americans. The house of William Ker near by the Old Tennent church was one of the places used as a hospital at the time of the battle. This house is no longer standing.

Ancestral tales and traditions are still told that relate to the church and its people in connection with the battle, and with a good degree of authenticity. It is a current tradition that musket balls and possibly cannon balls pierced the sides of the church during the battle. Whatever breakings were thus made in the inclosure have long since been repaired by other shingles being inserted. It is also a much repeated tradition (and most probably a true one), that during the battle an American soldier, possibly fatigued with the heat, was sitting on the headstone of a grave a few feet to the southwest from the church, when he was struck by a cannon ball and badly wounded, and the headstone broken off. He was carried into the church and laid in the third pew from the door in the west aisle. Here his blood dripped out, and he died. The blood stains from his wounds can still be seen on the board seat; and before the graining of the pews was put on, the marks of the bloody hands of this dying soldier were visible on the book-rest of the pew in which he died, and on that also in the pew behind. The head-stone of the grave is now gone,

though a part still remains underground, and the foot-stone is also standing. The grave was that of Sarah Mattison, buried in 1774.

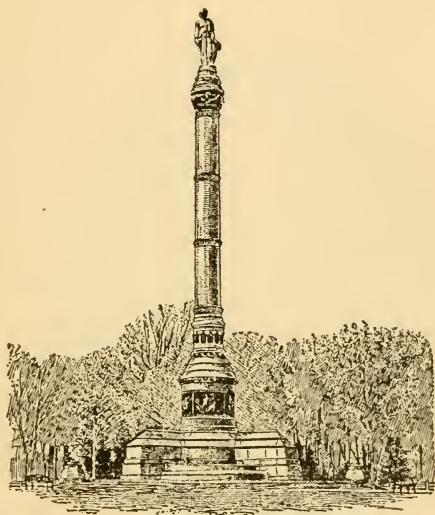
It is an ancestral tradition that in September following the battle, Samuel Craig with his brother was cutting buckwheat on his farm about a half mile to the west of the church. Hearing their dogs barking excitedly in the woods they went over to investigate the cause, and found, leaning against a tree and supported by a thick growth of briars, the dead body of a Hessian with his musket standing by him. It was supposed that he had been wounded in the battle and strayed away in the woods; or had lost his way, and being overcome with the excessive heat had drunk profusely of water in the brook near by, and thus had died, a sad and lonely specimen of the dreadful events of war.

Lt. Col. Henry Monckton, a gallant and able officer commanding the second battalion British Grenadiers, was killed in the battle. The Americans took possession of his body and buried it a few feet from the southwest corner of the church. A half century or more later William R. Wilson, a native of Scotland, and a school master in Monmouth county, set up a board over Col. Monckton's grave with an inscription thereon beginning with the Latin words "Hic jacet." Some years after this Samuel Fryer, a marble dealer of Hightstown, N. J., erected a marble headstone with a suitable inscription, in the place of the board slab. Over this grave on Decoration Day a British flag is placed by the detail from the Grand Army of the Republic Post, while the Stars and Stripes are set over many graves around it.

May 12, 1874, R. Perrine Craig, sexton of the cemetery, in digging a grave came upon three skeletons of human bodies. One apparently had an arm bone broken, or the arm amputated. The bodies had evidently been buried together, and there were no signs of there being any coffin. These were supposed to have been soldiers that possibly had died in the church, which was used to some extent as a hospital at the

time of the battle. Three flags are placed across each other over this grave on Decoration Day.

In reciting the story of this battle the tradition concerning Mollie Pitcher is frequently told, the brave and loyal woman who kindly carried water to the wounded soldiers until, her husband being killed at the guns, she took his place and assisted in loading and firing the cannon in the midst of the strife. She is spoken of as the "heroine of Monmouth."



Monmouth Battle Monument.

A monument commemorative of this historic battle has been erected in Freehold (town); and was unveiled with appropriate ceremonies Nov. 13, 1884. The funds for this monument were started by an Association organized in its interest in 1878, which raised \$10,000. To this sum the State Legislature added \$10,000, and Congress contributed \$20,000. The monument is built of Quincy and Concord granite, and stands nearly one hundred feet high. On the top is placed a large granite statue, styled "Liberty Triumphant." Around the base are five magnificent bronze tablets, bas-reliefs of thrilling scenes in the battle and previous to it.

CHAPTER VII.

REV. JOHN WOODHULL, D.D.

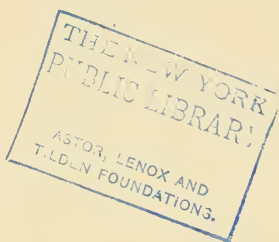
1779—1824.

To secure and settle a suitable successor to such a man as the Rev. William Tennent, Jr., and to such a pastorate as his had been in such a large and respectable congregation as Freehold, was no insignificant matter for the church to undertake. The people, it seemed, would have another Tennent, for they immediately turned their attention to Rev. William McKay Tennent, then in New England, to become their settled minister. But evidently he did not become their minister, since both in the April and October meetings of New Brunswick Presbytery during that year, 1777, different supplies were appointed for Freehold. However, after an interim of pastors of about two years, Providence graciously guided the church to the selection of a man that was in every respect worthy and capable of being a succeeding pastor to the celebrated William Tennent. This was the Rev. John Woodhull, called to the church in 1778. The exact date of his settlement is not given in the minutes of Presbytery (New Brunswick). The following is given in reference to the call; and also, it serves to show how important and influential the Presbytery considered the Freehold congregation at that time: "A Petition was brought in from the Congn. of Freehold for leave to prosecute a Call before the New Castle Pby in favour of the Rev. John Woodhull one of their Members. The Pby cheerfully grant the prayer of the petition & do earnestly recommend the aforesaid Congregation to the notice of the Pby of New Castle and of Mr. Woodhull in particular as an important branch of the Church of Christ where a faithful Minister of the Gospel will have as fair a prospect of useful-



REV. JOHN WOODHULL, D.D.

(From a photograph of a portrait painted by Thomas Sully, of Philadelphia,
in 1822, when Dr. Woodhull was 78 years of age.)



ness & comfort as in any vacancy within our knowledge." This was Oct. 20, 1778. At "Allenston August 4, 1779" the minutes read: "The Rev. John Woodhull a Member of N. Castle Pby being present was desired to sit as Correspondent & he took his seat accordingly." A note is made between the records of two meetings, thus: "N. B. The Presbyy met at Bedminster (Lamington) according to adjournment" (namely, 4th Tuesday in April, 1780), "but the Minutes of it are lost. It was opened by Mr. Woodhull. * * * * Mr. John Woodhull late from the Pbyy. of New Castle having accepted the Call from Freehold joined the Presbytery." Mr. Woodhull began preaching in Freehold doubtless sometime during the year 1779. His tombstone reads that he "in 1779 removed to this congregation, which he served with great diligence and success for 45 years."

Those who have written sketches of his life and estimates of his character and worth, present the following facts: He was born at Miller's Place, in the County of Suffolk, Long Island, January 26, 1744, descended from illustrious ancestors whose genealogical line is traced back to the time of the Norman Conquest, 1070. He graduated from Princeton College in 1766, having taken the full four years' course of study. While in college he made his profession of faith in Christ, passing through a profound spiritual experience. His theological studies were pursued under the care of Rev. John Blair, at Fagg's Manor, Pa. As a young preacher he was accepted with more than usual popularity. Several calls from churches were tendered him, but duty led him to answer the call from the Leacock congregation, Lancaster Co., Pa., where he was ordained and installed August 1, 1770. From there he came to Old Tennent, in whose pastorate he continued uninterruptedly for forty-five years, until his death.

In physical health Dr. Woodhull was vigorous, seldom being laid aside from his labors through sickness. In this he exercised judicious care as is apparent from a letter he addressed to his session and congregation explaining his absence from his pulpit on a certain Sunday. He was troubled with a

distress in his ear that badly affected his hearing; but he had gained some relief, and so he wrote: "I am not sick—and have hesitated much about going to Church this day—but concluded on the whole that in a case so delicate which involved my future comfort and usefulness, it was best to run no risk." He concluded his note by saying, "Let sermon be appointed at 12 o'clock next Sabbath.—I hope to be with you. Pray for me, that my hearing may be so restored as not to prevent my usefulness."

One of his acquaintances describes him as having "the advantage of most men in his personal appearance. He had a fine, tall, well proportioned frame, and his motions were easy and graceful. His countenance was expressive of vigour and intelligence, as well as honesty and strength of purpose. His manners were free and agreeable, but never lacking in dignity. He had fine powers of conversation, and could accommodate himself with great facility to any circle into which he might be thrown. You could not have been in his company, without feeling that you were in the presence of a well bred gentleman of the old school." (Sprague, Vol. III).

Like William Tennent, Jr., he was a member of the Board of Trustees of the College of New Jersey at Princeton. In 1798 Yale College conferred on him the honorary degree of Doctor of Divinity. Of him his son wrote: "The same year of his settlement (1779) he built an house on an acre of ground leased of the congregation for the purpose of establishing a school." From this grammar school went out many young men to usefulness in life, and some to positions of great honor and distinction. He was also an instructor of young men in their studies for the gospel ministry, until the opening of the Princeton Theological Seminary in 1812, when he would no longer perform such service.

In 1772, seven years before Dr. Woodhull came to Old Tennent, he married Sarah Spafford, of Philadelphia, a step-daughter of the Rev. Gilbert Tennent, an excellent woman, with whom he lived to pass beyond the golden anniversary of their marriage.

Dr. Woodhull was a popular and useful preacher, and his sermons abounded in scriptural references. For the word of God he had a true reverence, and in the interest of its circulation he was one of the founders of the Monmouth County Bible Society. In ecclesiastical bodies he was highly respected for his skill and judgment. He was the Stated Clerk of the Presbytery of New Brunswick from October, 1781 to April, 1801. In May, 1791, he was chosen Moderator of the General Assembly, and the following year he opened the Assembly with a sermon from II. Tim. 4:1, 2. This respect and these positions in the church courts, together with the high regard for his estimable character, combined to give him a wide and strong influence in the church and in society. In connection with the above facts it may be said here that Col. John Covenhoven, Dr. Woodhull's elder, attended the meeting of the General Assembly in 1796, and possibly in 1795 also, as a regularly appointed commissioner. He was thus probably the first of all the Freehold elders to be a commissioner to the highest court of the church.

There were no Sunday-schools in the congregation during Dr. Woodhull's pastorate. But he had a watchful eye to the religious welfare of the youth. Evidently he faithfully and effectually expounded the doctrine of infant baptism, as appears from the following list of infant baptisms for seven consecutive years:—33 in 1803, 32 in 1804, 39 in 1805, 45 in 1806, 62 in 1807, 58 in 1808, 48 in 1809, or 317 in seven years; and the communicants in the church at this time numbered from 250 to 300. This gave good promise of future ingatherings. It was the custom of Dr. Woodhull also to catechize the children of his charge two times a year; and in cases where they had been studied he asked for the scriptural references as proofs to the catechism answers. He was fond of the young people, and they of him, so that a happy memory remained concerning him long after his death, among those who had seen and known him personally.

In his temporal and financial affairs Dr. Woodhull was shrewd and careful. He possessed fine business qualifications.

It is said of him that he became very wealthy, and it is thought that he owned about 50,000 acres of land in different localities in New Jersey, Mississippi, Tennessee and Maryland. It is told of him that when his only daughter, Sarah, was married, he gave her a dower of \$80,000.

Dr. Woodhull was an ardent and loyal patriot. At the beginning of the war of the Revolution he entered the field as chaplain. Historian Lossing says of him that he took from his Leacock congregation every man that could bear arms. Col. William C. Alexander says that Dr. Woodhull was in the battle of Monmouth. Certainly in after years his social conversation abounded in interesting reminiscences of the memorable war for Independence. Among the church papers is a fine specimen (copied) of Dr. Woodhull's sermons; it is a patriotic discourse delivered on a Thanksgiving Day, November, 1789.

Dr. Woodhull's end came suddenly, Nov. 22, 1824, in the 81st year of his age. On the occasion of his funeral, Nov. 25, 1824, the Rev. Isaac V. Brown preached a sermon from the text Rev. 2:10, which was requested for publication by the session, through Nathaniel S. Rue, clerk, and printed in pamphlet form. A large procession attended his body to the grave, which lies about fifty feet to the south of the middle door of the church, and is surmounted by a marble monument.

As is frequently the case in regard to a minister of such a long pastorate, so concerning Dr. Woodhull, folk-lore and traditions exist. An amusing story is told of him in connection with the superstition of some that Old Tennent cemetery was haunted. An ancestral tale is told of him that in his later years he once sat on a table in a house while he preached a funeral sermon, presumably because he was feeble, and because sitting on a table would enable him to see the people better than sitting down in a chair. His text on this occasion was Heb. 4:9.

SEPARATE INCORPORATION.

In 1785 steps were taken to have the church incorporated separately from the Upper Freehold (Allentown) and Shrews-

bury churches, and under the government of the State. Probably Dr. Woodhull was one of the chief movers in this matter. On Wednesday, April 6, 1785, the members of the session and the congregation met, and after electing Gen. David Forman as trustee for the church in the room of Robert Rhea deceased, they decided to petition the Legislature for a "separate Act of Incorporation," and requested and appointed Dr. Woodhull to notify the other congregations, and engaged Thomas Henderson, M. D., to draw up the petition to the Legislature. August 7, 1786, the congregation met and elected the following trustees: Jacob Wickoff, Thomas Henderson, M. D., David Forman (son of Jonathan), Kenath Anderson, Jr., Gen. David Forman, Col. John Covenhoven, and John A. Scudder, M. D. Then on March 13, 1787, these seven trustees subscribed themselves under the new corporate title "The Trustees of the first Presbyterian Congregation in Freehold in the County of Monmouth." The form of their Trustees' oath was:

"We the Subscribers do solemnly profess and swear that we do not hold ourselves bound to bear Allegiance to the King of Great Britain.

So help us God.

We the Subscribers do solemnly profess and swear that we do and will bear true Faith and Allegiance to the Government of this State as established under authority of the people.

So help us God.

We the Subscribers do solemnly profess and swear that we will execute the trust reposed in us, as Trustees of the first Presbyterian Congregation in Freehold, during our continuance in office with Fidelity and to the best of our Understandings.

So help us God."

Six of the trustees took oath before Thomas Henderson, M. D., Justice of the Peace; and Thomas Henderson took oath before John Covenhoven, Justice. The seal after the auto-

graph of these seven trustees subscribing under their new title, is a device of two birds standing face to face under what appears to be a leaf.

More than seventy years later this corporate name was changed again, by an act passed by the Legislature of the State of New Jersey, and approved by the Governor March 16, 1859, to the name "The First Presbyterian Church of the County of Monmouth." This act was not to take effect until it had been submitted to the congregation and approved by them, and a certificate thereof, signed by the President of the Board of Trustees, should be filed in the office of the Secretary of the State of New Jersey. It was approved almost unanimously by the congregation. But the certificate, through some inadvertence, was not filed until several years afterwards, when through a business transaction arising in connection with some money to be transferred to the church the neglect was discovered, and the need of its remedy made apparent. Report was then made to the legal authorities and the corporate title of the church was recorded; and also, all deeds given by the trustees under this name since 1859 were made true and effectual. This was completed in 1882, and thus the above named title is the present legal name of Old Tennent, viz.:

"The First Presbyterian Church of the County of Monmouth."

CHAPTER VIII.

REV. JOB FOSTER HALSEY, D.D.

1826—1828.

After the death of Dr. Woodhull, a year and a half elapsed before the congregation again had a settled pastor; when a call was given to Job Foster Halsey, a young man twenty-six years of age, and lately from his studies in Princeton Seminary. The salary promised in the call was \$700 annually. Mr. Halsey, young in years and experience, was a contrast to the preceding pastor; but during his short ministry in Tennent he proved himself an earnest and energetic successor to the old and able servant of the church.

He was born at Schenectady, N. Y., July 12, 1800. His parents names were Luther and Abigail. At nineteen years of age he was converted; and the same year, 1819, he graduated from Union College in the town of his birth. In 1820 he was licensed to preach by the Presbytery of North River. He entered Princeton Theological Seminary in 1823, where he studied for three years. June 14, 1826, he was ordained by the Presbytery of New Brunswick in session in the Old Tennent Church, and installed its pastor. In December of that year he was married to Elizabeth Parker Brinley. His pastorate was one of the shortest in Old Tennent's list, continuing for one year and nine months, when it closed March 5, 1828.

Afterwards he served in important positions as a teacher, and also as a pastor in different churches. The degree of Doctor of Divinity was conferred upon him by Lafayette College, 1860. He died March 24, 1882, at Norristown, Penna., having survived his generation.

When Mr. Halsey became pastor at Tennent there were two hundred and five names on the communicant roll of the

church. Among the oldest members at that time were Elizabeth English, who had been a communicant since 1767, and Eleanor C. Forman since 1776.

During his pastorate ninety-two members were added to the communion, forty of these joining on one occasion. This manifested a healthy activity in spiritual things in the church, and gave evidence of the faithful sowing of seed by Dr. Woodhull, as well as of zealous effort on the part of the young pastor Halsey.

A seminary student (J. W. M.), from Princeton visited Mr. Halsey in the summer of 1827, and many years afterwards wrote of him thus: "He was in the habit of keeping his pockets filled with verses of Scripture, which were printed on blue pasteboard in that day, for Sabbath-schools, and distributing single verses to people whom he met. He called them 'small shot'—good for driving away black-birds."

SUNDAY-SCHOOLS.

About the year 1827 a Sunday-school was started in the church, and Mrs. Halsey, wife of the pastor, was its first superintendent. This was the beginning of a branch of church work that has proved of inestimable benefit to Old Tennent down to the present time. Those who have served as superintendents of the Sunday-school in the church are:

Mrs. Job F. Halsey,
Nathaniel S. Rue,
William G. Denise,
James Rue,
R. Perrine Craig,

Joseph Combs,
Elijah Reid,
Luther D. Bugbee,
William H. Reid,
George L. DuBois.

The Sunday-school services were conducted at first in the old Session House on Sunday afternoon. Afterwards they were held on Sunday morning in the new Session House. And finally it became the custom to convene the Sunday-school in the church building in connection with morning sanctuary service.

For many years it had been the custom to hold two services in the church on Sunday, with about a half hour intermission for the partaking of some refreshments. As late as 1819 the congregation decided to hold two services on Sunday from the middle of April to the middle of September, and only one sermon on each Sunday throughout the remainder of the year "except on sacramental occasions."

This practice of having two sermons and services close together was well suited to the conditions of a newly settled country, where church privileges were rare, and some of the people driving many miles to and from service. It was not specially needed in long settled communities, and it had its disadvantages in more ways than one. Every age suits itself to convenient and advantageous progress; and thus this practice of holding two services near together was finally abandoned in the churches. But it was not because of a disposition to lessen labor on the part of the pastor nor attendance on the part of the people, for since this change sanctuary services have tended rather to increase in number than to diminish.

About the time of Dr. Woodhull's death this old custom was discontinued in Tennent church. It was possible that this change was made when Mr. Halsey became pastor; or certainly so during Mr. Roy's ministry.

PERRINEVILLE CHURCH.

The old New Brunswick Presbytery appears to have been watchful of promising places for the establishing of churches, and of supplying destitute districts with the means of grace. An interesting item occurs in its records under date April 28, 1802: "The committee appointed to enquire into the State of the frontier Settlements Reported that there is a considerable extent of country on the Sea coast, between 80 & an 100 miles in length & about 20 in breadth very destitute of the means of grace: There are some villages considerably inhabited & tolerably productive, but generally the country is of a thin Soil & thinly inhabited. Their religious instruction hath been chiefly from the Methodists, who we believe have been

useful among them." Obviously this refers to the southeastern portions of New Jersey.

Perrineville was an outstation of the older churches that early became an important point. Preaching services were conducted here possibly as early as 1777. Rev. John Woodhull manifested special interest in this work, and secured regular preaching at Perrineville by Rev. Joseph Clark, who had been a theological student under his care, and in 1784 was ordained as an evangelist. Mr. Clark became pastor at Allentown June, 1788, having preached there regularly for a considerable time previous. After this there was an arrangement by which Perrineville was regularly supplied with preaching by the pastors of Tennent, Cranbury, and Allentown. This continued until 1826, when on June 5, of that year, the Perrineville church was organized, Rev. Symmes C. Henry acting as the committee. There were thirteen original members. The church took the name of "The Second Presbyterian Church of Upper Freehold." This name was changed by an act of the Legislature in 1847 to the name "The First Church of Millstone." Rev. William Henry Woodhull, grandson of Rev. Dr. John Woodhull, was the first pastor at Perrineville, being installed there Sep. 6, 1826, and continuing in the office for more than five years.

CHAPTER IX.

REV. ROBERT ROY.

1829—1832.

After Mr. Halsey left the congregation there was another long period without a settled pastor. And yet souls were added to the church. Twenty-two united with the communion in the autumn of 1828. It is possible that some minister was serving the church more or less statedly at this time.

Feb. 18, 1829, the Rev. Robert Roy was installed pastor, the congregation having previously extended to him a call promising an annual compensation of \$700. He entered Princeton Theological Seminary in 1820 and studied there for three years. Afterwards for a time he was a missionary in Va. He came from the Presbytery of Hudson to the New Brunswick Presbytery.

In 1829 Mr. Roy purchased nine and a half acres of ground from Joseph H. Sutfen (et al), which is the same plot of ground on which Mrs. A. P. Cobb's house now stands. On this he built a home at his own charges, and here he lived during his ministry. Here also he died. After his death this was the home of his widow for many years.

Mr. Roy was not of robust health. Within two years after his settlement he made a journey to the South, seeking repair of his throat and lungs. From St. Augustine, Jan. 1831, he wrote a letter to his elders in the session of Old Tennent, addressing it to John Baird, one of the oldest elders at that time. This letter (still preserved) is full of expressions of interest and attachment to his charge. On his return he endeavored to preach, but it was with a weak voice, which was not much above a whisper during the last of his pulpit services. He died at his home March 15, 1832. Rev. Dr. Archibald Alexander preached the sermon at his funeral, and he was buried

a few feet from the door of the church, being the fifth pastor laid to rest in the grave-yards of Old Tennent. Mr. Roy was a very sociable man, exceedingly pleasant in conversation and company, and kind to all. He was very much liked by the people of his charge, and left a happy memory among them.

HOWEL CHURCH.

While Mr. Roy was pastor, a Presbyterian church was formed at Howel, N. J., which may be considered as an offshoot from Old Tennent. The organization took place Nov. 1, 1831, and was effected by Rev. Eli F. Cooley, pastor of the First Church at Trenton N. J., the Rev. Robert Roy also being present. There were eight original members, three of whom came by certificate from Tennent church. These were Amos Shaw and his wife Caroline, and Thomas Gulick, all now buried in Old Tennent cemetery. The other five members came by profession of faith. Amos Shaw and Thomas Gulick were elected and ordained ruling elders. This church existed about seven years, and then was dissolved by an act of Presbytery, and its members were directed to unite with the church in Freehold village, which they accordingly did, April, 1839. Yet preaching services were held at this place for some time afterwards, since as late as 1848 personal notes, made by Amos Shaw, record the fact that Revs. J. F. Halsey, L. H. VanDoren, and D. V. McLean preached there at intervals during that year.

STOVES IN THE CHURCH.

In the comforts and conveniences of the sanctuary services for the early worshipers in Old Tennent, necessity was a law as regarded some things; so also was stern and rugged conscience. The latter of these was possibly the reason that no stoves were used in the church for many years, neither was there any fireplace. But this was in accordance with the custom and opinion of the times, as some church people of those early days thought that the introduction of stoves into churches was "an invention of Satan." The Old Tennent building,

in its erection, could easily have been arranged to be heated, or fitted up for this sooner than it was. It has been said that the Tennent fathers of those days gave as their reason for not having any fire in the church, that they had determined not to be lukewarm, but to be either cold or hot. This may appear somewhat facetious, and yet nevertheless it suggests the existence of a rugged sense of self-sacrifice in religion.

For sometime it was the custom for the women worshipers to keep themselves warm by means of a "foot warmer," which was a tin-lined box with a pan of live-coals in it, covered over with some ashes.

Stoves were introduced into Tennent church somewhere about 1800, and even then some of the church members were opposed to their being put in. It is known by the records that they were in the church by 1815. They stood in the aisle that runs the whole length of the church; one near to the juncture of this aisle with that running north and south on the east side, and the other correspondingly on the west side. The smoke pipes led up over the gallery, and passed out at the windows on the east and west gable ends of the church. The present arrangement is different.

In this broad aisle, running the whole length of the church, four pews were added in 1815, one at the end of the wall pews on the east side of the church, and one on the west side of the church; also one on each side of the middle entrance aisle at its juncture with the long aisle. These pews were sold to the highest bidders, viz., the one on the east end to Jacob Baker for \$27.00, the one on the west end to Samuel Forman for \$26.50, the pew on the east side of the middle aisle to Dr. Woodhull for \$48.50, and that on the west side to Moses Sproule for \$48.50. Some years afterward the two pews opening on the middle aisle were removed in order to give more space in the long aisle in front of the "Elders' square."

CHAPTER X.

REV. DANIEL VEECH MC LEAN, D.D.

1832—1836.

Another comparatively short pastorate followed that of Mr. Roy, viz., that of Rev. D. V. McLean. He was born at Dunlap's Creek, Fayette County, Pa., Nov. 24, 1801, and was the brother of Judge Amzi C. McLean. When about twenty-one years of age he united with the Presbyterian church at Athens, Ohio. In 1824 he graduated at the University of Ohio, and subsequently for a time was a teacher in Chambersburg, Pa. He studied for two years in Princeton Theological Seminary, and was ordained as an evangelist by the Presbytery of Miami, June 29, 1831. At Somerville, N. J., Feb 1, 1830, he was married to Miss Evelina B. Linn. Although he acted as Stated Supply for a church in Lebanon, Ohio, for a short period after his ordination, his first installation was in Old Tennent, which took place Nov. 16, 1832. Dr. McLean is said to have preached for his first time in Tennent church, on a week day in the summer of 1832, a day set apart for fasting and prayer on account of cholera then raging. The text for his sermon was Joel 2:13-14.

During the four years of his ministry in Tennent additions were made to the communion; but the meagre records of those years, that are extant, show no specially large ingatherings. The largest number of enrolled members at this time was two hundred and seventy. But attention is noticeably called to the liberality of the congregation by the large increase in the church's gifts to missions, which appear to have been steadily generous through all Dr. McLean's pastorate. The largest amount reported, during any year of his pastorate, as contributed by the church to this object was \$178. This may be con-

trusted with the church's contribution to the missionary fund of \$20, in 1812, and of \$29.50 in 1825.

Whatever other compensation was given Dr. McLean as salary for his pastoral services, the amount of money paid him annually was \$600. He resided in the old parsonage, and was doubtless the last of the Tennent pastors to occupy it.

FREEHOLD VILLAGE CHURCH.

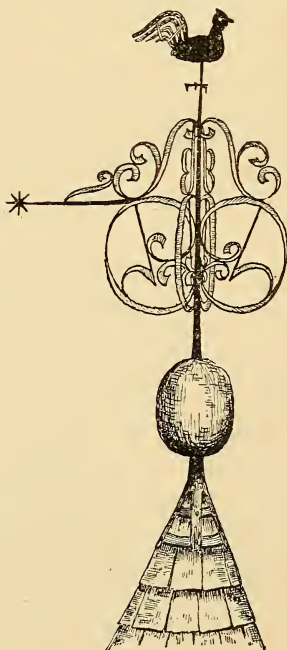
In 1836 Dr. McLean resigned his charge, and Presbytery dissolved the pastoral relation Nov. 8 of that year. Previous to this, in March 1835, a few members of Old Tennent church and congregation resolved to build a house of worship in the village of Freehold, with no special intention at that time of forming themselves into a separate church, "but rather to provide for themselves and families more convenient facilities for holding religious service." Accordingly, on June 10, 1835, the corner stone of a brick building was laid. Two years and one week later it was dedicated, having been completed at a cost of about \$4,000. Feb. 21, 1838, a committee composed of Rev. Eli F. Cooley and Benjamin H. Rice, D.D., of the Presbytery of New Brunswick, organized this church with thirty-two members, all of whom presented letters from the Tennent church. The first elders were Samuel Forman, M. D. (previously an elder in Old Tennent,) and William T. Sutphin.

The corporate name adopted for this church was "The Village Church at Freehold." On the roll of the churches of Presbytery this name was changed in April 1873 to "The First Church of Freehold," which has sometimes caused confusion from the fact of its similarity to the early name of Old Tennent.

Dr. McLean having supplied the pulpit of this young organization for some time, was finally installed its pastor, Nov. 1, 1838, which position he filled with efficiency for twelve years. He was a man of considerable energy, of fine preaching abilities, and of business capacity. In 1848 he received the honorary title of Doctor of Divinity from Lafayette College. Three

years later this college called him to her Presidency, which office he filled from 1851 to 1857. Dr. McLean was also a Director in Princeton Theological Seminary from 1848 to 1860. In his later life he again entered the work of the pastorate, and in this service he died Nov. 23, 1869, at Red Bank, New Jersey. His grave is in the new portion of Old Tennent's burying ground.

When Dr. McLean came to Tennent the old church edifice appears to have been painted red; for in the question of repairing and repainting the church building it was resolved in congregational meeting "to paint the outside white, provided the expense between red and white be made up without charge to the congregation." This was in 1835, and it infers that previously the church had been painted red; and also it explains the reason of the name "The Old Red Church," locally used of Old Tennent in the early part of this century.



Finial of the Steeple on the Old Tennent Church.

CHAPTER XI.

REV. JAMES CLARK, D.D.

1837—1839.

Exactly one year after Dr. McLean left the Old Tennent pulpit, Rev. James Clark was installed pastor of the church, Nov. 8, 1837. He was born in the city of Philadelphia on the 9th of March, 1812. He studied in the University of Pennsylvania and in the Princeton Theological Seminary with honor and capacity; and he extended his studies for some time in France and Germany, manifesting considerable linguistic powers. Polished and cultured in all his speech, whether written or spoken, he was also an earnest Christian and a strong supporter of the missionary cause. He was ordained by the Presbytery of New Brunswick in session in Old Tennent on the same day in which he was installed pastor of the church. He remained in this his first charge for about two years, until October 2, 1839. After this he was pastor of several churches, and for a time President of Washington College, Pa. During the latter part of his life he was a resident of Philadelphia, and without pastoral charge. He was honored with the title of Doctor of Divinity by Jefferson College in 1850. His death occurred Nov. 1, 1892, in the eighty-first year of his age.

In the spring of 1837 Mr. Clark married Julia Woodhull, second daughter of John T. Woodhull, M. D., a ruling elder in the Tennent church. During his pastorate he lived in the home of Mrs. Robert Roy, boarding with her. In the spring of 1839 the church reported to Presbytery: added on examination, 10;—added on certificate, 3;—total number of members, 236;—adults baptized, 5;—infants baptized, 5;—contributions to Home Missions, \$61;—contributions to Foreign Missions, \$61.

During the incumbency of Dr. McLean the old parsonage with the farm land attached was sold, as has been mentioned before. Then, near the close of Mr. Clark's ministry, the congregation purchased a house and lot in Englishtown for a parsonage. This property was bought of Margaret Perrine, April 18, 1839, for the sum of \$2,100. It contained four acres of land. Subsequently, May 1, 1841, more land was bought, which appears to have been added to the parsonage, since it was a lot of land "situate lying and being near the village of Englishtown in Freehold." It contained ten and one one-hundredth acres, and was obtained of Dr. J. Smith English, guardian of Cornelia Ann Clayton (minor,) at \$24.05 per acre. These two lots of land were sold by the congregation March 15, 1850 to Juliet Conover, for \$2,050. This parsonage house afterwards passed through the hands of several owners. It has since been remodelled and considerably enlarged, and was the home for many years of the late John H. Laird. It is now owned and occupied by William E. Mount.

PRESBYTERIAL CONNECTIONS.

Old Tennent has been connected with several different Presbyteries, some of which have been famous in the history of the Presbyterian Church in America. Obviously Old Tennent was first connected with the Philadelphia Presbytery, and appears to have been the first of all the churches of New Jersey that was connected with this mother of American Presbyteries. The first extant record of the meeting of this Presbytery shows it assembled at the Old Scots church, for the ordination of Mr. John Boyd.

The Synod of Philadelphia was formed in 1716. This Synod established the Presbytery of East Jersey in 1733, by dividing the Presbytery of Philadelphia. The manner in which this record reads, together with the fact that Old Freehold was located in the district called "East Jersey," seems to imply that she was included in the organization of this Presbytery; and in some instances after this in the records

Rev. William Tennent, Jr., is spoken of as a member of East Jersey Presbytery.

Then in 1738 the Synod of Philadelphia formed the Presbytery of New York by uniting the remnants of the Presbytery of Long Island with the Presbytery of East Jersey, of which Old Tennent was then a member; and therefore she became connected with New York.

Two days later, on May 26, 1738, at the same session, the Synod erected the Presbytery of New Brunswick, and included Old Tennent within its bounds. Of the Presbytery of New Brunswick Rev. William Tennent, Jr., was one of the five original members that came from the Presbytery of New York. He with his elder, Robert Cumming, were present at its first meeting in New Brunswick Aug. 8, 1738. Rev. Gilbert Tennent opened the Presbytery at this its first meeting with a sermon on the text John 21:15. Its third meeting was held at Old Tennent, Sept. 7, 1738, and John Henderson was the elder present to represent the church.

After one hundred and twenty-one years in this connection Old Tennent made another change. The Synod of New Jersey in Oct., 1859, erected the Presbytery of Monmouth, and naemd Tennent as one of its churches. This Presbytery was formed wholly out of New Brunswick, and in 1870 became the legal successor to the Presbytery of Burlington. The first meeting of Monmouth Presbytery was held in the Old Tennent church Jan. 11, 1860, when Rev. Charles F. Worrell preached the opening sermon from Eph. 2:8. At that meeting elder James Rue represented the Tennent church, and the pastor, Rev. Donald McLaren, was made the first Stated Clerk of the Presbytery.

Thus, summing up Old Tennent's Presbyterial connections, they are as follows:—

1. From the earliest records until 1733, with the Presbytery of Philadelphia.
2. From 1733 until 1738, with the Presbytery of East Jersey.

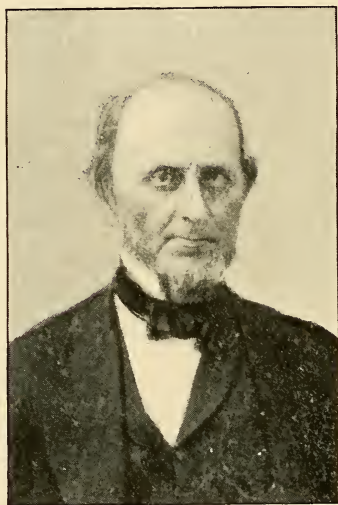
3. From 1738 until 1738 (for 2 days only) with the Presbytery of New York.

4. From 1738 until 1859, with the Presbytery of New Brunswick.

5. From 1859 until the present time, with the Presbytery of Monmouth.

During the discussions and difficulties in the Presbyterian Church throughout the country in the years 1837 and 1838, which finally resulted in the division of the Church into Old and New School, there is apparently nothing in the records to show that Rev. James Clark (who was pastor in Old Tennent at that time,) did for himself or for his congregation manifest any other desire than to support the principles of the Old School Branch of the Church. He, and his elder William I. Thompson, at the meeting of New Brunswick Presbytery in Oct., 1838, doubtless voted in the affirmative (for the vote was unanimous,) on the adoption of the resolution "That this Presbytery hereby declares its cordial adherence to the Presbyterian Church in the United States of America, on the basis of the Acts of 1837 and 1838, of the General Assemblies, for the re-formation and pacification of the church." In this connection Old Tennent remained through all the period of division, until the happy Re-union of the two Branches in 1869.





REV. LUTHER H. VAN DOREN.

(Kindness of J. E. Van Doren.)

CHAPTER XII.

REV. LUTHER HALSEY VAN DOREN.

1840—1856.

The tenth pastor of Old Tennent was the Rev. L. H. VanDoren. He was the child of eminently pious parents, his father being a most godly minister, and his mother a devout woman, a sister of Rev. Job F. Halsey, a former pastor of Old Tennent. Mr. VanDoren was one in a family of fourteen children, of whom it was said "all received the adoption of sons and daughters of the Lord." He was born at Hopewell, Orange Co., New York, March 14, 1808, and at the early age of twelve years he made a public profession of faith in Christ. He graduated at the College of New Jersey, (Princeton,) 1831. Afterwards he studied for orders in the Episcopal Church, under Bishop R. B. Smith, of Kentucky. But later, he decided to enter the Presbyterian Church.

In 1834 he was ordained by the Presbytery of Columbia, Mo., and soon after began preaching in St. Louis, where he organized what afterwards became a large and flourishing church. Old Tennent called him to her service, offering him an annual compensation of \$700 with the use of the parsonage house and lot in Englishtown. On June 17, 1840, he was installed pastor of the church, and continued in this relation for about half a generation. During his ministry at Tennent, the work of the Lord greatly prospered. More than one revival largely added to the membership of the church. Conspicuous among these times of refreshing was the season of 1848, when a large number united with the church at the spring communion. That year's statistical report shows that one hundred and fifteen persons had been added to the church during the foregoing year, all but three of whom were on confession of faith; while the whole number of communicants

was four hundred and thirty-three. Two years later, 1850, the total membership was four hundred and eighty-one, doubtless the largest number of communicants the church ever had in any one year. Most of the revival meetings of 1848 were held in the old school house at Englishtown. William M. Paxton (a young man not quite twenty-four years of age, and at that time a student in Princeton Theological Seminary), frequently preached in these meetings with great acceptance. Because of his youth he was called "The Boy Preacher." He is now a professor of Homiletics in the same Seminary from which he graduated.

During the former part of Mr. VanDoren's pastorate he resided in the parsonage at Englishtown, of which mention has been made. He was the first pastor to occupy this parsonage, at least for any considerable length of time; and he was the last one. Afterwards Mr. VanDoren moved to a farm, his own property, situated about half way between Englishtown and Tennent. Here he lived for some years. He was twice married; first to Miss Susan Wynkoop, of Bucks Co., Pa., and second, in 1840, to Miss Lydia Ann Carnahan, daughter of President Carnahan, of Princeton College.

After Mr. VanDoren's ministry closed at Old Tennent, July 5, 1856, he served several churches in different places. His death occurred Oct. 5, 1876, at Middletown, N. J.

In the latter part of Mr. VanDoren's pastorate propositions were made at various congregational meetings to alter and remodel the pulpit, pews, and gallery of the church building, and also to rebuild the church edifice "with or without using the old frame." At times some of these propositions appeared to meet with some approval. But either because of a strong opposition throughout the congregation against making a change in the old house, or from failure to secure funds for rebuilding, or from both these causes combined with others, no change was made, and the old edifice remains essentially the same as in the days of William Tennent.

JAMESBURG CHURCH.

And now again Old Tennent was connected with and contributed to the formation of other churches. In the early part of this century the Methodists held services in the school house near to where Cornelius Mount subsequently lived. Also they held regular services at John Hoffman's, between Englishtown and Jamesburg. But earnest though they were, they "failed to hold or fully occupy" the field, for ministers of other denominations began to supply the district with preaching, notably among which were the Presbyterians. Pastors from Cranbury and from Tennent, with now and then others, held occasional services in Jamesburg. Subsequently these services became more regular through different supplies, until June 6, 1854, when the Jamesburg Presbyterian church was organized by a committee from the New Brunswick Presbytery, consisting of Revs. Symmes C. Henry, J. W. Blythe, L. H. VanDoren and S. D. Alexander. Of the eleven charter members only one came from the Tennent church; this was John B. Johnson, one of Old Tennent's elders at that time. He and John C. Vandever, were elected elders of the Jamesburg church. But in less than one month afterward (July 2, 1854,) Mr. Johnson was dismissed back to Old Tennent, having been borrowed, as was said, for the purpose of completing the Jamesburg organization at that time. Rev. J. Halstead Carroll was the first pastor of the Jamesburg church.

MANALAPAN CHURCH.

In April 1856 between two and three hundred persons of Manalapan and vicinity, forty seven of whom were members of Presbyterian churches, petitioned the Presbytery of New Brunswick to organize a church in that neighborhood to be known as "The Manalapan Church." Presbytery granted the request and appointed a committee on organization: Rev. Symmes C. Henry, D.D., chairman, Rev. S. D. Alexander, and Rev. J. M. Rogers, with elders Bennington F. Randolph and Elias Dye. The church edifice having been begun in 1855 was in due time completed, and on July 31, 1856 it was dedi-

cated, Dr. S. C. Henry preaching the sermon from Ezra 6 : 16. On the same day, immediately after this service, the committee appointed by Presbytery organized the church with forty-eight members, all of whom presented letters of dismission from other churches, from the first church of Cranbury, the Old Tennent church, the village church of Freehold, and from the First church of Millstone, (Perrineville.) Nine of these members came from Old Tennent, and thirty-four came from the Perrineville church. William P. Forman, John J. Ely, John W. Vanschoick, and Gilbert S. Reid were elected and installed ruling elders, all of whom had been elders in the Perrineville church. Rev. John Leslie Kehoo was the first pastor of the Manalapan church.

CHAPTER XIII.

REV. DONALD McLAREN, D.D.

1857—1862.

Soon after the close of Mr. VanDoren's term of service the church called Rev. Joseph G. Symmes to its pastorate. This call was dated Nov. 25, 1856. Mr. Symmes, then preaching in Madison, Indiana, could not see his way clear to accept this call. But just one generation later his second son, as a sort of belated substitute for his father, was installed pastor of the church.

Rev. Donald McLaren, son of Rev. D. C. McLaren, followed Mr. VanDoren in the Old Tennent pulpit, being ordained by the Presbytery of New Brunswick, July 1, 1857, and the same day installed pastor of the church. Two months previous the congregation had given him a call, promising him a salary of \$1,000.

He was born in Caladonia, New York, March 7, 1834, and was educated at Union College. He was licensed to preach by the Associate Reformed Presbytery of Caladonia. Wooster University, Ohio, conferred upon him the degree of Doctor of Divinity, in 1880.

Mr. McLaren came to Old Tennent as a young man, fresh from his studies in Princeton Theological Seminary, where he graduated. His pastorate continued for more than five years, when he resigned on account of delicate health, and his pastoral relation was dissolved Nov. 5, 1862. His ministrations at Tennent were crowned with blessings. Steadily year by year, numbers were added to the church, and the congregation built up. The goodly number of infant baptisms each year gave promise of ingatherings for the future. Missionary benevolence was somewhat increased; and when Mr. McLaren left, the communicants numbered three hundred and fifty-one.

On May 20, 1858, some time after Mrs. Roy's death, the congregation purchased of the heirs of Rev. Robert Roy, through Bennington F. Randolph (one of the Masters of the Court of Chancery,) what had been the "Roy Parsonage." It contained nine and one-half acres of land with a house thereon, and the price paid was \$2,050. Extensive repairs were made on this property, bringing the whole cost up to \$4,334.90. Here Dr. McLaren lived during his ministry at Old Tennent.

Dr. McLaren has served as a chaplain in the United States Navy for more than thirty years. He still lives (1897.)

In April 1859, the congregation resolved at their annual meeting that the Session House Public School District should be allowed a location on the ground of the church on which to build a new school house; while the School District was to allow the congregation to use the new house from time to time as a sort of compensation for the occupancy of the ground.

SINGING AND MUSIC.

There is no record of the fact, yet nevertheless it is most probably true that there was a precentor who led the congregation in singing, and lined out the hymns and psalms in the early days, according to the Scottish custom. It is an ancestral tradition that Peter Forman "led the singing in the church for some years after it was first used for the public worship." (Foreman Records, p. 25.)

June 1797, Jonathan Forman, William McChesney, Thomas Cooch & David Sutphin were appointed as Clerks "In Reading & Singing Such Psalms as they Shall Se Proper Or Are Directed to be Sang by the Pastor Or Proper officers of Sd. Church." And on April 10, 1799, the congregation resolved "That whereás for some time past the Clerks of the Congregation have been directed to sing the first psalm on the introduction of public worship without reading the line, they be directed in future to have the line of the first psalm read and to sing the second psalm without reading." From this it might appear that all hymns sung in the church were called

“psalms,” or that the congregation in those days sang only psalms.

In a congregational meeting held May 28, 1805, it was “Resolved that It be requested that the Tunes which make part of the Public worship be sang without the use of the pitch pipe. Resolved that it is the sence of this meeting that all Psalms which shall be sung during Public worship shall be raised or carried from the desk or square.”

Again, in April 1824, William Sutphen, John T. Woodhull, M. D., John W. Maxwell, N. S. Rue, and Hugh McChesney were “appointed Clerks, to raise & Carry the sacred musick in the church.”

Later than this, it is known, that there were three men who acted as precentors. They stood in the lower pulpit of the square, gave the pitch and led the singing. These men were John T. Woodhull, M. D., Nathaniel S. Rue, and David Sutphen; Dr. Woodhull leading, and the other two assisting.

After this a choir of singers was formed, during the ministry of Mr. VanDoren. This choir was organized and led by Dr. John T. Woodhull; and it stood in the gallery opposite the pulpit.

Still later than this, Edward Redfield, a professor of music, was engaged by the congregation to lead the choir for a year, and teach a singing school for six months. This singing school was held on Saturday evenings in the church building. Mr. Redfield led the choir during church services with a violin, and the choir stood in the south gallery opposite the pulpit.

The next step in the history of church music in Old Ten-
nent was the leading of the choir by C. Augustus Craig. He, and his brother James, used violins, and were accompanied with a violoncello, a clarionet and a flute. There were about twenty singers in this choir, and it was still stationed in the gallery.

About 1856 a melodeon was purchased by the congregation. It was of the Estey & Green manufacture. C. Augustus Craig was the chorister, and his brother, James B. Craig, was the first to play this melodeon in the leading of the choir music.

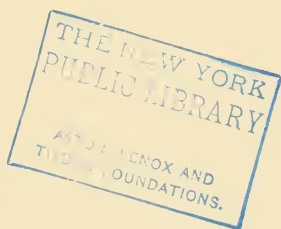
This modest melodeon was the first musical instrument of the organ character that the church possessed: though previously it had purchased a violoncello and a clarionet for the use of the choir orchestra. The melodeon was placed in the gallery.

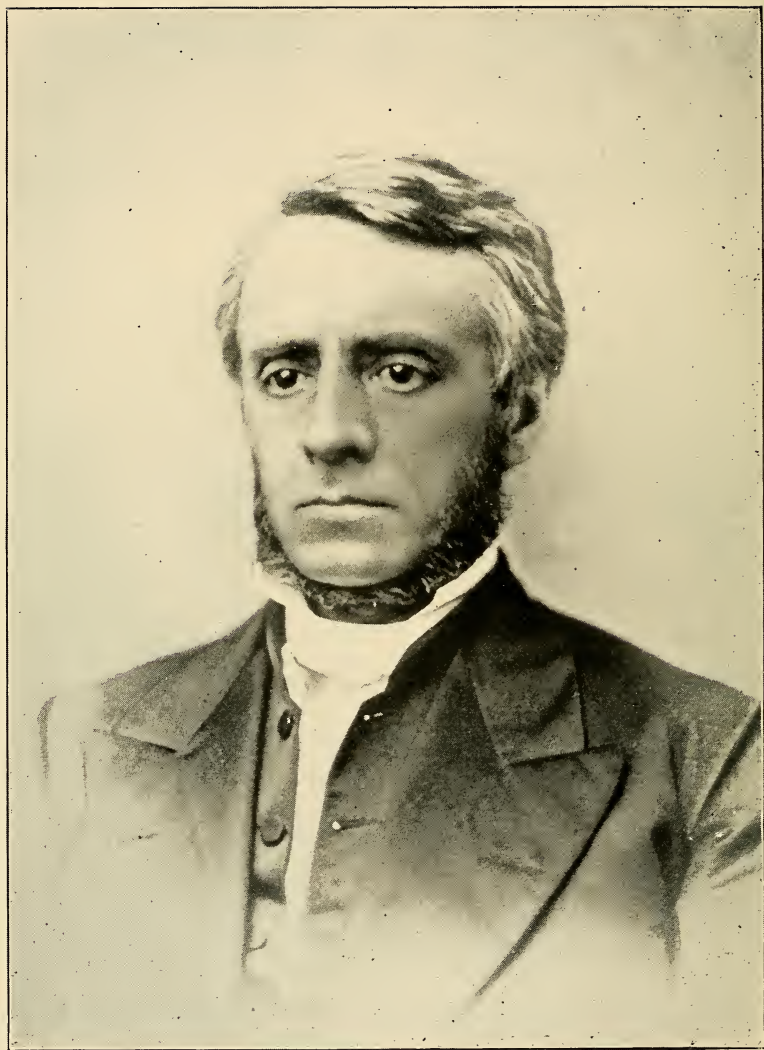
Later, about 1872, a Mason and Hamlin pedal organ with two manuals was purchased. C. Augustus Craig was the first to use this as an organist. This organ was set in the gallery; but about 1878 it was moved to the lower floor, into the square in front of the pulpit.

The last step in the history of music in Old Tennent was made in 1890. A pipe organ was built by M. P. Moller, of Hagerstown, Md., under order of the congregation. This was made a one manual organ with five octaves, eight full registers, and four hundred and forty-two pipes. It was used in the church service for the first time, on Sunday Dec. 14, 1890, having been placed in a recess built especially for the purpose on the west side of the pulpit. J. Chalmers Rue was the first to use this organ as an organist in leading the choir.

There have been other men who led the choir, and there were women organists at different times, whose names have not been mentioned in the above list. Simply the chief features in the story of Old Tennent's church singing and music have here been given.

Watts' Hymn Book was used by the church in the early part of this nineteenth century. About the time Dr. John T. Woodhull formed the choir in the church, the hymn book entitled "Psalms and Hymns," published by the Presbyterian Board of Publication, was introduced and was used for about thirty years until 1875, when the church began to use a hymn book having both tunes and hymns, and styled "Hymns and Songs of Praise." This book is still in use in the church.





REV. ARCHIBALD P. COBB.
(Kindness of Rev. G. B. F. Hallock.)

CHAPTER XIV.

REV. ARCHIBALD PARRITT COBB.

1863—1881.

The twelfth pastor of Old Tennent was Rev. Archibald P. Cobb, a man of plain habits, active mind, and earnest heart. Parsippany, New Jersey, was the place of his birth, Nov. 9, 1821. His parents were Henry Cobb and Maria Baldwin, (maiden name.) His father was a farmer. The Christian life of his godly mother, who presented all her children for baptism in their youth, manifestly marked the character of his mature years. At thirteen years of age he went to work in a store in Madison, N. J., and afterwards in a dry-goods store in Newark. Subsequently he held a position in the wholesale dry-goods store of H. B. Claflin & Co., New York City. He was converted in the twenty-second year of his age, and united with the church of his mother's early life, the First Presbyterian, of Newark, N. J. Immediately he decided to study for the gospel ministry. Returning home he prepared for college, under the tutelage of Rev. John Ford, and entered Princeton in 1847 in the Sophomore class. Here he stood in the foremost rank as a scholar, being one of the Junior Orators in 1849, and graduating with the highest honors of his class in 1850. In the autumn of that year he entered the Theological Seminary at Princeton, and continued his studies in that institution for two years. Having it then in mind that he would enter upon Foreign Mission work, he spent the third year of his course at Union Seminary, New York City, that he might attend medical lectures in connection with his theological studies. He was licensed to preach by the Presbytery of Newark, April 20, 1853. From 1853 to 1854 he was a tutor in mathematics in Princeton College, and at the same time he acted as Stated Supply to the Witherspoon

Street church (colored) in Princeton. April 19, 1854 he was ordained as an evangelist by the Presbytery of Newark. His first pastorate was in the Southwark Mission church in Philadelphia, being installed there Dec. 23, 1855. Here he remained for six years in successful labors in the gospel. Then he withdrew from the active pastorate, and for two years remained without charge on account of impaired health. His last and longest pastorate was in the pulpit of Old Tennent, over which church he was installed pastor August 8, 1863, and continued thus for seventeen years and a half until his death Feb. 26, 1881. Among the last words he said was the cry "Come, Lord Jesus, come quickly." At his funeral service a large concourse of friends and parishioners gathered in his spacious dwelling house, and then bore his body to rest in the cemetery by the church. A granite boulder, smoothed on one side, and inscribed with his name and dates of birth and death, surmounts his grave.

Mr. Cobb married Miss Marianna C. Brown, daughter of Robert J. Brown, of New York. She with two daughters survived him.

The session of the church with whom he had been many years so happily associated, adopted, among others, the following resolution of respect: "That we record with reverence and sincere affection, our admiration of his eminent talents and learning, his fervid eloquence and great earnestness, his consecration to the cause of Christ and our good, his labors most abundant in season and out of season, his powerful pulpit utterances, his kindness to the poor, his charity and faithfulness toward all." This same high esteem was felt by his ministerial brethren, as expressed by the Historian of Monmouth Presbytery writing a biographical sketch of Mr. Cobb and saying "Here (at Tennent) he gave himself to the work of preaching the Gospel with a zeal seldom equalled, never excelled. * * * His friends said he did too much; his people say 'we never asked him to do so much;' he himself felt he never could do enough." (J. G. S.) Such tributes are unusual, and all the more so because so very truthful.

Mr. Cobb was a man of excellent parts, and of indefatigable labors. He possessed splendid gifts in preaching, and sometimes seemed almost inspired. During the Sabbath day, and through all the week following, the number of services he attended and conducted, and the long list of pastoral calls he made, were enough to appall and exhaust most men; except one like him, who apparently possessed an abundant store of nervous energy and a strong physical constitution. It seemed as though nothing could daunt his spirit, nor still his activity, until his last sickness shut him in his home.

Oct. 23, 1867, Mr. Cobb and his wife purchased of the congregation, what was known as the "Roy Parsonage," of which mention has been made before. On this property he gave a mortgage to the congregation in the sum of \$3,000. But the congregation allowed Mr. Cobb to hold this amount free of interest as long as he remained their pastor, presumably in lieu of a parsonage. After his death his heirs paid this mortgage to the trustees of the church.

This "Roy Parsonage" house Mr. Cobb finely remodelled and greatly enlarged. But it had scarcely been finished and handsomely furnished, than it was burned to the ground, on a Sunday afternoon, July 25, 1869. Besides the great loss that thus came to Mr Cobb, the church also suffered the irreparable loss of most all its sessional records, which lamentably subtracts from the writing of a more interesting and complete history of the church.

Afterwards, Mr. Cobb and his wife erected a larger house near the same spot, and in this house he lived until his death. After the burning of the first house the congregation made Mr. Cobb a gift of \$3,000, out of a mortgage which they held at that time on the old parsonage farm. This was as an encouragement for him to rebuild, and an inducement for him to remain as their pastor. Nothing ever drew him away from this people, though at one time he received an enticing call from another church, prominent in position and offering a large salary.

An idea of the size and condition of the Old Tennent con-

gregation about this time may be obtained from a record made by Mr. Cobb in the minutes of session. This record was the result of a careful visitation, made in 1870, after the burning of the old records, and with the design of finding "exact names of church members, what children have been baptized, what number of families visited by the pastor and identified in general with his pastoral care." It is as follows:—"Entire number in the congregation 1,660. Adults 983; Children and Youths, 677; Families, 412; Church members, 390; Baptized children and youths 267. Those who should present letters of admission to the church membership, 27. Those who should be encouraged to profess faith in Christ, 23. Children of Parents professing which were not baptized, 70. Children not baptized of Parents who should profess their faith in Christ (i. e.) be counselled to do so, 30. Members of our church in Englishtown village, 74. Baptized children in Englishtown, 55. Members of our church in Freehold, 17. Baptized children there, 5."

The communion membership of the church was greatly increased by Mr. Cobb's labors. The spiritual results of his ministry in Old Tennent cannot be measured nor counted. The records of the ingatherings are beyond the usual. While he was pastor, five hundred and one persons united with the church, of whom three hundred and eighty-eight were on confession of their faith. There was not a single year of his pastorate in which there were no accessions to the church.

Six was the lowest number of any one year, and one hundred and forty-two the highest. This blessed revival time occurred in 1876, which year the membership of the church numbered four hundred and eighty, the largest number of members at any one time during the incumbency of Mr. Cobb, and within one of the largest number the church ever had in one year during its history. The record of ingatherings during each year of his pastorate, as reported to Presbytery at the regular spring meetings, is remarkable for its repeatedly large additions, and deserves a place in the written history of the church. It is the following:—

YEAR.	ADDED ON EXM.	ADDED ON CERTF.	TOTAL COMMUNICANTS.
1864.....	14	7	339.
1865.....	53	5	380.
1866.....	25	5	382.
1867.....	13	5	382.
1868.....	44	16	421.
1869.....	16	6	420.
1870.....	15	2	403.
1871.....	9	5	400.
1872.....	15	10	410.
1873.....	1	6	350.
1874.....	18	11	371.
1875.....	4	3	265.
1876.....	130	12	480.
1877.....	6	5	300.
1878.....	6	2	350.
1879.....	13	4	300.
1880.....	4	5	300.
1881.....	2	4	300.

Mr. Cobb, being a man of fine musical taste and ability, a great lover of song and an excellent singer, labored for the best development of praise in his congregation. He made a searching study of the different hymn books with notes published for use in congregational singing, and decided in favor of the one entitled "Hymns and Songs of Praise." This book was introduced into the church to take the place of the old hymn book, in the year 1875; and the school houses in which Mr. Cobb preached also had a supply of the same style of books. It was his custom to conduct evening singing services in Englishtown, when the tunes of the church hymn book were practiced. These singing services were largely attended and enthusiastically conducted.

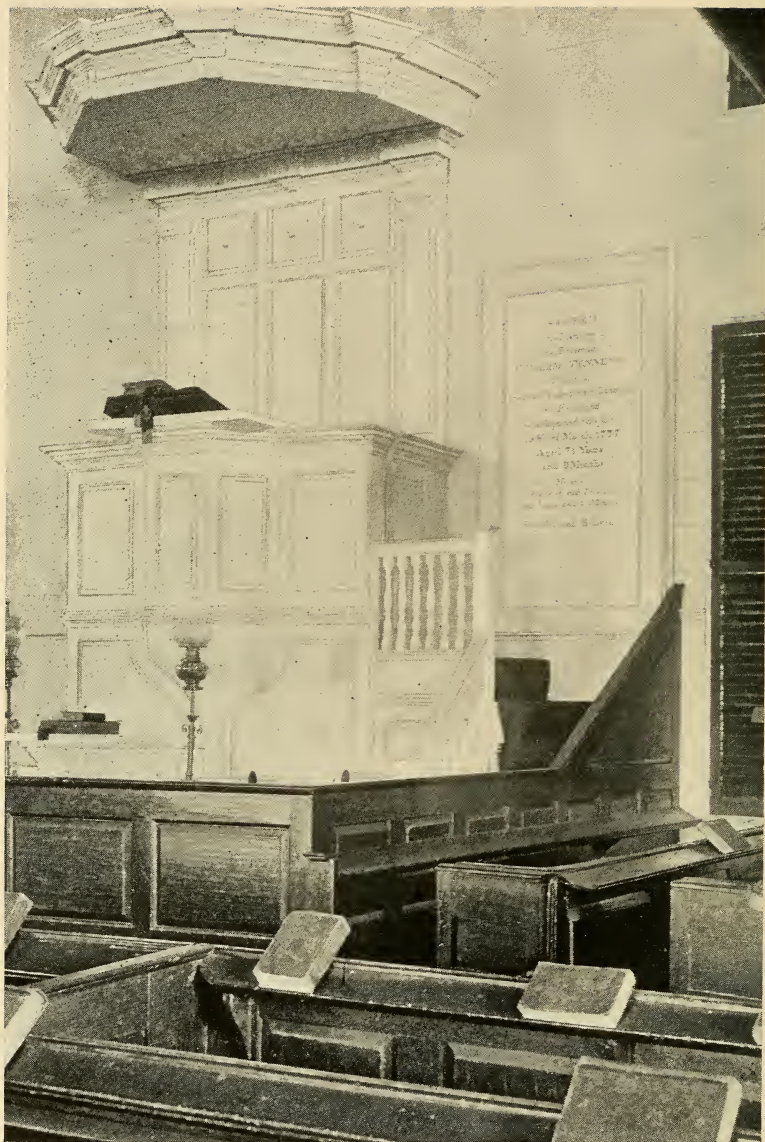
While at all times the preaching of Mr. Cobb was energetic and attractive, some of his sermons were more prominent than others in the minds and memories of his listeners. His ser-

mon on the life, character, and death of Rev. William Tennent, Jr., preached in the church in 1877,—a sermon on the one hundredth anniversary of the Battle of Monmouth, preached in the church to a large gathering of people on a Sunday morning in June, 1878,—also a sermon on a comparison between Alexander the Great and Paul the Apostle preached in Freehold,—and a sermon on the subject of Temperance, preached in Englishtown a few months before his death, were among the most thrilling, impressive, and memorable of his Tennent pastorate.

ENGLISHTOWN CHURCH.

After Mr. Cobb had been at Tennent for thirteen years, a considerable portion of the congregation was formed into a separate church at Englishtown. Preaching services had been maintained in this place for some years in connection with Old Tennent, and a building had been erected in which the meetings were held. In 1876 a petition for the organization of a church was presented to Monmouth Presbytery by residents of Englishtown and vicinity. After deliberation on the matter, through a committee appointed to visit Englishtown, Presbytery granted this request, and accordingly a Presbyterian church was organized there, Thursday, Dec. 14, 1876. Of the committee on organization, there were present: Rev. Benjamin S. Everitt, (Moderator of the Presbytery at that time, and chairman of the committee,) Rev. J. M. Anderson, and Rev. Rufus Taylor, D.D., with elders Ezekiel Silvers and William R. Murphy. Fifty-seven members from Old Tennent and one from the First Church of Cranbury, N. J., were enrolled as charter members of the church. Four elders were chosen and ordained, Charles H. VanDerveer, Andrew S. Sickles, Matthew Rue, Jr., and William C. Leferts. Soon after its organization this church secured the services of Rev. Donald McLaren, a former pastor of Old Tennent. Thus it will be noticed that the history of the formation and early life of the church at Englishtown is very similar to that of "The Village Church at Freehold."





PULPIT OF OLD TENNENT CHURCH IN 1895.

(Kindness of Rev. H. G. Smith.)

God's gracious providence to the congregation of Old Tennent was manifested in the preservation of their historic sanctuary from a threatened devastation. The church was struck by lightning on Thursday, Aug. 1, 1878, at nine o'clock in the evening, and set on fire. Through the prompt energy of Lemuel Bedle and a few of the near neighbors, the building was preserved from destruction. The session in behalf of the congregation adopted resolutions of thanks and commendation to Lemuel Bedle, John Snyder, Luther D. Bugbee, John R. Sutphen and others "for their instant attention and zeal in arresting the burning." It seemed a providential provision that R. Perrine Craig, the sexton, had that very evening placed a barrel under one of the corner pipes of the church for the purpose of collecting water for the use of those desiring to water flowers in their grave plots. The water collected in this barrel from the same thunder shower that brought the lightning stroke contributed largely if not made it a possibility to the extinguishing of the flames.

The trustees were authorized by the congregation in 1868 to move the horse-sheds to a more desirable location. These sheds at that time stood close along the public road to the west of the church. Accordingly they were removed to the opposite side of the church, on the low ground running along the east side of the church-yard, the work being done by Rezeau Brown. At the same time the grounds of the church were graded and improved. A carriage road was laid out in front of the sanctuary so that after this, though not before, carriages could be driven up to the very door of the church.

The people of Old Tennent deserve credit for their constant and careful repairing of the old sanctuary; without which care it would long since have crumbled to the ground. Each year added to its history endears the old building and yard to the church people, adds to its value as a sacred heritage, and increases its interest to visitors. It has suffered somewhat from vandal hands; so much so indeed that the church people in 1867 resolved to give notice of caution against disfigur-

ing the church seats in the gallery ; and to procure signs warning persons who visit the church not to mutilate it by tearing off pieces of shingles from the inclosure. To this old building and its little high pulpit Mr. Cobb became more and more attached, loving it as an endeared home. In its preservation he ever took a keen interest, and also in the improvement of the surrounding grounds.

The church people, and those of neighboring communities cherished the memory of Mr. Cobb long and beloved ; which fact together with his successful labors and earnest faithfulness combines to emphasize what once was said of him, that he was not unlike his illustrious predecessor of a century before, the famous William Tennent, Jr.

CHAPTER XV.

REV. GEORGE GARDNER SMITH.

1881—1885.

On May 30, 1881, the congregation extended a call to Rev. George G. Smith, a native of Pennsylvania, born at Pittsburgh, Nov. 22, 1838. In the call was promised him a salary of \$1,000 and house rent free. Mr. Smith graduated at Williams College, Mass., 1861, and at Western Theological Seminary, 1867. He was ordained by the Presbytery of Carlisle, 1868. His installation at Old Tennent took place June 27, 1881; and he continued pastor here until April 1, 1885.

One of the most beneficial accomplishments of his ministry at Tennent was the organizing and establishing of a Woman's Missionary Society. It was organized Oct. 8, 1881, and for the purpose of interesting the women of Tennent church in Home and Foreign Missions, as well as in the work of all the Assembly's Boards. This society is still in flourishing operation, meeting twice each month from October to April, in different homes of the families of the congregation. It has accomplished much good in the church; and is this day an efficient means toward increasing Tennent's benevolences. During the summer months this society devotes its collected funds to the aid of its own church.

The money which Mr. Cobb's estate returned to the trustees of the church after his death was used in the purchase of the home of James Rue, who had died a few years previously and who was an elder in the church. The date of purchase was October 22, 1881, and the amount paid for the property was \$2,643.50. This house is situated about one mile south of the church on a beautiful eminence one hundred and thirty-one feet above mean sea level; and it has four acres of ground attached. This has been the parsonage of the church from

the time of its purchase, where all the pastors since that time have resided, Mr. Smith being the first to occupy it.

Fifty-one people united with the communion of the church during the pastorate of Mr. Smith; and when he left the church its membership numbered two hundred and ninety-five. Mr. Smith still lives.

CHAPTER XVI.

REV. ROBERT CRAWFORD HALLOCK, PH.D.

1885—1889.

The congregation made out a call to Robert C. Hallock, Sept. 3, 1885, with an annual compensation of \$1,000 and free use of parsonage and lot. Mr. Hallock was born at Holliday's Cove, West Virginia, Nov. 9, 1857. He graduated at Princeton College, 1882, and also at Princeton Theological Seminary 1885. He was ordained by the Presbytery of Monmouth Oct. 16, 1885, in session in the Old Tennent church, and the same day installed its pastor. Like a number of preceding pastors his first charge was in Old Tennent. Here he continued for four years, until Nov. 19, 1889, when he removed to become pastor of the Presbyterian church, at Southampton, Long Island.

Mr. Hallock, during his pastorate, published a paper in the interest of the Tennent church, chiefly for congregational reading. At the first it was issued monthly, and afterwards every week. This paper was named "The Old Tennent." It was largely subscribed to by the church people, was greatly enjoyed, and was the means of doing much good throughout the congregation.

The preaching of Mr. Hallock was spirited and much liked by his people. His pastorate, though quiet and short, was blessed with happy results. Seventy-six persons united with the church during his ministry of four years ; and the church's gifts to Home and Foreign Missions increased.

In 1888, Mr. Hallock received the well-earned degree of Doctor of Philosophy from the University of New York. He is now pastor of the Presbyterian church, at Clinton, N. Y. where he was installed Jan. 20, 1897.

CHAPTER XVII.

REV. FRANK ROSEBROOK SYMMES.

1890—

The present and fifteenth pastor of the church is Rev. Frank R. Symmes. On Feb. 18, 1890, he was installed at Old Tennent, by the Presbytery of Monmouth, and in this office he still continues.

A Young People's Society of Christian Endeavor was formed in the church in 1890. On Oct 17, of that year the organization was completed in the adoption of the Constitution and By-Laws which had been drawn up by a committee previously appointed. The officers of the Society had been elected Oct. 9, and these first officers were George L. DuBois, President; Miss Mamie V. Rue, Vice-President; Miss S. Jennie Reid, Recording Secretary; W. Harvey Reid, Treasurer; and Augustus Reid, Corresponding Secretary. The organization started in October with fifteen active members, and by the close of the following December this number had increased to thirty-three. The custom of the Young People's Society has been to hold prayer meetings in the church every second Sunday evening.

During the autumn of 1892 a fire-proof safe was purchased from The Lytle Safe & Lock Co., of Cincinnati, Ohio. It was procured through a generous deal of Daniel S. Aumack. In this safe the records and papers of the church are preserved. To this collection, historical materials concerning Old Tennent, have continually been added, and more are earnestly solicited as they may be discovered from time to time in the old desks, closets and attics of friends of the church.

OLD TENNENT CEMETERY.

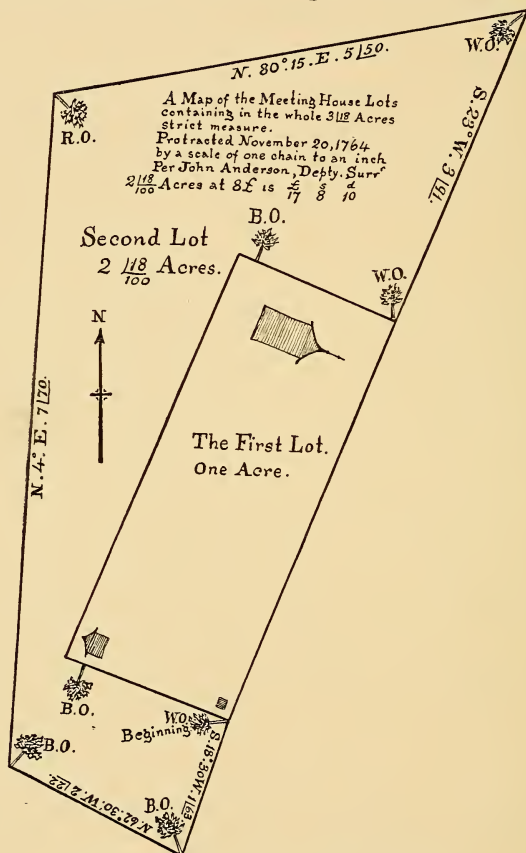
Soon after the first sanctuary was built on White Hill, a cemetery began to form around it. There was room for burials here considering that the first lot of ground was one acre in extent. Yet long after the second and present Tennent church was built on White Hill, some of the most prominent families in the congregation continued to bury their dead in the Old Scots yard, though evidently they attended service at White Hill. This perhaps was owing to the fact that they early had family grave-plots there, and that they cherished sacred memories of the early rugged church in the wilderness.

The date of death marking the earliest tomb-stone in Old Tennent cemetery is Oct. 27, 1744. This stone stands over the grave of John Mattison, who died in his twenty-third year. Possibly there were burials around the church on White Hill previous to 1744, and like many others since, the graves have become obliterated or cannot be identified. From this date burials have continued to be made in Old Tennent's yard, and here grave-stones mark burials of the dead for almost every year from 1744 down to the present.

The diagram given here of the early lots of Old Tennent cemetery was taken from an old map. The figure on the north end of the first acre shows the church building; that in the southwest corner is evidently meant for the old log school house; and that in the southeast corner possibly indicates a horse-shed, or more probably the well that once stood near that spot. The letters at the corners obviously refer to the sort of oak that marked the line. The fact of this ground being covered with oak trees possibly explains the name "White Hill," perhaps meaning "White-oak Hill."

As time went on more land was added to the original lot. The trustees of Old Tennent, or those acting as trustees at that time, purchased from William Ker one acre of land, the original site on which the church now stands. The deed for this plot of ground was dated May 1, 1731, and the price paid was "One Shilling Current Money of the province." Dec. 1,

1764, two and eighteen hundredths acres were purchased from Jonathan Rhea, and the price paid was £17..8..10. John Anderson, Depty. Surveyor, protracted a map of the church ground at this time. The ground was covered with white, black, and red oak trees. Then again Oct. 11, 1803, one and



Plan of the early lots of Old Tennent Cemetery.

ten hundredths acres were purchased from Lewis Perrine, for the sum of \$29.34. The church and grave-yards now contained four and twenty-eight hundredths acres. This was surveyed by John L. Anderson, Deputy Surveyor, on the same day in which the deed was given. May 3, 1841, one and nine

hundredths acres were bought of John I. Conover, for \$43.60; and again May 10, 1849, fifty-nine hundredths of an acre from William McChesney, for \$38.35. Oct. 25, 1867, the largest purchase of ground was made. It was bought of Miss Anna Mary Gordon, for \$1,600, and contained 9.05 acres. Dec. 18, 1868, the trustees of the church purchased of John M. Perrine, 1.70 acres, for \$340. These probably embrace most, if not all, the purchases of land that were made, and this last addition increased the size of the church grounds to 16.71 acres. About one year subsequent to this, 4.13 acres on the north end of the yard were sold to Ellison E. Clinton, for \$400. Thus according to this list of purchases, the present church grounds are very ample, and offer wide room for desirable burial plots to those wishing to secure them. Of these plots the sexton of the yard takes special care, when their owners have made such arrangements with him.

In former years, a well stood about one hundred yards south of the east door of the church. It has now been closed up for some years, and the ground over it occupied by the graveyard. The site of this well was not far from "William Ker's Barrs." A map of the old part of the cemetery was made by A. B. Ammerman. It was begun in 1852, and it shows the location of all the graves at that time. Mr. Ammerman also made a list of the names of all persons buried in this old portion of the cemetery, giving also, the age and date of death, and indicating whether or not a stone marks the grave. But some of the graves could not be identified, and evidently some were obliterated and therefore may never be known. The portion of the cemetery known as "The New Part" embraces the ground purchased from Miss Gordon, and covers between four and five acres. The first grave opened in this new portion was that of John M. Perrine, in September, 1870.

In past years a public highway (carriage road) ran on the west and north of the church grounds, between what is now the old and the new part of the cemetery. But in response to an application made by Robert E. Craig and others to the Court, it was ordered that this piece of road should be vacated

and closed to the public in April, 1867. The road, from which the vacated piece was cut off, was opened into the Manalapan and Patton's Corner turn-pike further to the north, dividing the land owned by Matthew Rue Gordon.

These burial grounds have been repaired and improved from time to time by the congregation. It is at present the custom for the men of the congregation once a year to gather in the yard and mow and rake it. Besides this the sexton is continually repairing it, and, as has been said, takes special care of such plots, whose owners make a private agreement with him to do so. The grounds are increasing in beauty and value, and in historic interest and sacred memories.

A large proportion of Old Tennent's members have been laid in this tranquil resting place; and many persons make journey's to this "God's acre" in memory of and in sorrow over departed friends. It is indeed a sacred spot, hallowed in many minds, and endeared to many hearts. From different and distant places the children of this church are being brought for burial among the scenes of their youth in this rural graveyard. A large "city of the dead" is extending its white and gray stones over these peaceful acres. And we of the living are shortly expecting to come to the undisturbed repose in this sepulchre of our fathers.

APPENDIX.

I.

LIST OF PASTORS.

FULL NAME.	ORDAINED.	INSTALLED.	DISMISSED.	DIED.
John Boyd.....	Dec. 29, 1706	.....	.....	Aug. 30, 1708.
Joseph Morgan.....	..... 1700	..... 1710	..... 1729	.....
John Tennent.....	Nov. 19, 1730	Nov. 19, 1730	.....	April 23, 1732.
William Tennent, Jr.....	Oct. 25, 1733	Oct. 25, 1733	.....	March 8, 1777.
John Woodhull, D.D.....	Aug. 1, 1770	..... 1779	.....	Nov. 22, 1824.
Job Foster Halsey, D.D.....	June 14, 1826	June 14, 1826	March 5, 1828	.....
Robert Roy.....	.....	Feb. 18, 1829	.....	Mch. 15, 1832.
Daniel Veech McLean, D.D.....	June 29, 1831	Nov. 16, 1832	Nov. 8, 1836	.....
James Clark, D.D.....	Nov. 8, 1837	Nov. 8, 1837	Oct. 2, 1839	.....
Luther Halsey Van Doren.....	..... 1834	June 17, 1840	July 5, 1856	.....
Donald McLaren, D.D.....	July 1, 1857	July 1, 1857	Nov. 5, 1862	.....
Archibald Parritt Cobb.....	April 19, 1854	Aug. 8, 1863	.....	Feb. 26, 1881.
George Gardner Smith.....	Aug. 19, 1868	June 27, 1881	April 1, 1885	.....
Robert Crawford Hallock, Ph.D...	Oct. 16, 1885	Oct. 16, 1885	Nov. 19, 1889	.....
Frank Rosebrook Symmes.....	May 13, 1886	Feb. 18, 1890	.....	.....

II.

LIST OF ELDERS.

[This list of the names of Elders in the Old Tennent Church was made with much care and labor. It is doubtless not fully complete. Some names may be omitted, only because nothing is now known of them. And this list may not be absolutely correct, since a few names are placed here on the ground of strong inference and association rather than direct statement ; such names being given the benefit of the probability. The dates of ordination are given, or are put as early and near to the correct time as could be ascertained with certainty ; yet they may not be strictly accurate in every case. Because of lost records and the silence of the past it is probable that this list, with those of the Deacons and Trustees, will never be fully completed.]

1730 Walter Ker.	1776 John Baird.
1730 John Hutton.	1787 Thomas Henderson, M. D.
1731 Charles Gordon.	1788 John Craig.
1734 Robert Cumming.	1788 David Forman.
1735 David Rhe.	1789 Jacob Wyckoff.
1735 John Henderson.	1790 Peter Johnston.
1745 Capt. John Anderson.	1792 John Covenhoven.
1745 Joseph Ker.	1794 Thomas Cook.
1763 Aaron Mattison.	1795 Peter Wyckoff.
1764 William Cowenhoven.	1795 Kenneth Anderson.
1768 Derrick Sutphin.	1798 William Johnson.
1769 Peter Foreman.	1798 Joseph Sutfin.

1798 Ruleff Vanderveer.	1846 George S. Woodhull.
1798 John Dey.	1849 James Rue.
1804 John Rue.	1849 Robert E. Craig.
1805 Samuel Forman, M. D.	1850 John B. Johnson.
1805 Woolsey Baldwin.	1851 Asher Tunis.
1805 Ruleff P. Schenck.	1856 Joseph H. Sutphin.
1805 John I. Reid.	1859 R. Perrine Craig.
1806 Ezekiel Gordon.	1859 Cornelius E. Dey.
1822 William Davis.	186 Garret B. Conover.
1822 Robert Conover.	186 Joseph Combs.
1822 John T. Woodhull, M. D.	186 Enoch Ely.
1822 Nathaniel S. Rue.	1876 Daniel Davison.
1822 William I. Thompson.	1876 G. Spafford Reid.
1822 William W. Dey.	1876 Aaron L. Reid.
1828 John English.	1876 Taylor Mount.
1828 William I. Ely.	1884 Luther D. Bugbee.
1830 Joseph L. Conover.	1884 Spencer E. Gulick.
1830 David B. Dey.	1887 Jacob M. Quackenbush.
1831 William G. Denise.	1887 William H. Reid.
1841 John I. Conover.	1896 George W. Stillwell.
1844 Abraham Ammerman.	1896 James B. Rogers.

III.

LIST OF DEACONS.

[This list is certainly not complete. Possibly in some names it may be incorrect. But it is the best that can now be made. The dates are those of ordination, or as near as can be accurately ascertained.]

1734 William Ker.	1815 Denise Forman.
1734 Samuel Ker.	1815 John Reid.
1745 Samuel Craig.	1859 G. Spafford Reid.
1776 John Baird.	1859 William Duncan.
1788 John Craig.	1870 John R. Sutphen.
1794 Thomas Cook.	1870 Gilbert Marcellus.
1797 Joseph Sutphin.	1870 Elijah Reid.
1797 Ruleph Vanderveer.	1870 James R. Magee.
1797 William Johnson.	1876 Jacob McElwaine.
1797 John Dey.	1876 William Snyder.
1803 Ezekiel Gordon.	1879 Luther D. Bugbee.
1803 John Rue.	1879 Spencer E. Gulick.
1805 Samuel Forman, M. D.	1884 John P. English.
1805 Woolsey Baldwin.	1884 Jacob M. Quackenbush.
1805 Peter Johnston.	1884 Charles T. Clayton.
1805 Ruleff P. Schenck.	1884 James L. Rue.

IV.

LIST OF TRUSTEES.

[It must not be supposed that this list is complete. But it is the best that can now be made. The dates given are those of the entrance into service, or as near as can be accurately ascertained.]

QUASI TRUSTEES.

1727 John Johnston.	1787 John Covenhoven.
1727 Peter Watson.	1787 John A. Scudder, M. D.
1727 Walter Ker.	
1727 Patrick Inlay.	1797 Thomas Cook.
1727 Archibald Creige.	1797 John Craig.
1727 Richard Watson.	1803 Joseph Scudder.
1730 William Ker.	1803 James R. English, M. D.
1731 Aaron Mattison.	1806 Samuel Forman, M. D.
1731 David Rhe.	1810 John P. Covenhoven.
1731 John Henderson.	1810 Woolsey Baldwin.
1731 Samuel Ker.	1810 John Sutfin.
1735 Jonathan Forman.	1813 Tunis Forman.
1735 Robert Cumming.	1815 Wm. I. Covenhoven.
1736 John Anderson.	1816 John McChesney.
1736 Peter Gordon.	1818 Robert Conover.
1745 Peter Forman.	1818 John I. Reed.
1745 Robert Rhe.	1818 John J. Ely.
	1818 John T. Woodhull, M. D.

FIRST TRUSTEES UNDER THE GENERAL CHARTER.

1750 John Little.	1820 James English, M. D.
1750 Christopher Longstreet.	1826 James Bowne.
1750 Jonathan Forman.	1826 John I. Conover.
1750 John Anderson.	1829 David R. Vanderveer.
1750 James Robinson.	1829 John B. Forman.
1750 John Henderson.	1835 John Suydam.
1750 Stephen Pangburn.	1835 Cyrus Bruen.
1750 Robert Inlay.	1835 Daniel Polhemus, M. D.
1750 Tobias Polhemus.	1836 Arthur V. Conover, M. D.
	1843 Robert E. Craig.
1763 Peter Forman.	1843 David I. Vanderveer.
1763 Peter Inlay.	1844 James Applegate.
1763 David Knott.	1846 Joseph Combs.
1777 Robert Rhea.	1846 Enoch Cowart.
	1853 Joseph C. Thompson, M. D.
	1858 Peter P. Clayton.
	1860 William D. Herbert.
	1870 William Perrine.

FIRST TRUSTEES UNDER THE SEPARATE CHARTER.

1787 Jacob Wikoff.	1870 Elijah Reid.
1787 Thomas Henderson, M. D.	1871 John R. Sutphen.
1787 David Forman.	1871 George Quackenbush.
1787 Kenneth Anderson.	1872 R. Perrine Craig.
1787 Gen. David Forman.	1876 Charles Quackenbush.
	1878 James F. Herbert.
	1882 W. Denise Herbert.

1882 Redford J. Gulick.
 1884 Charles T. Clayton.
 1884 William H. Reid.
 1884 Jacob M. Quackenbush.
 1885 Spencer E. Gulick.

1885 John A. Okerson.
 1885 James L. Rue.
 1894 Ephraim Laird.
 1897 John W. Craig.
 1897 George L. DuBois.
1891 George W. Stillwell.

V.

LIST OF EARLY COMMUNICANTS.

“Persons Admitted to the Lord’s Table (besides the Session Members) June 8, 1735. all the Session Present.”

Robert Newal & his Wife.	Margaret Mount.	James English.
Hannah Deboogh.	Richard Britain.	Margaret his Wife.
Lydia Gordon.	John Little Esqr.	Alice Allen.
Ann Loyd.	Wid. Janet Rhe.	John Anderson Jr. Esqr.
Mrs. Sarah Crawford.	Alice Lloyd.	Thomas Noble.
Margaret Ker.	Ann Clark.	Richard King.
Margaret Robinson.	Elisabeth Cook.	Waltar Wilson.
Michael Errickson.	Elisabeth Hampton.	John Glacking.
Mary Cumming,	Janet Ireland.	William Aduddle.
James Robinson.	Elisabeth Ireland.	Hugh McFerrin.
Margaret Campbell.	Hannah Lloyd.	Margaret his Wife.
John Service.	Mary Craig, Jr.	Isaac Dey.
Hannah Hutton.	Anne Henderson.	Elisabeth Barclay.
John Lowrey.	John McConnell.	Janet McDowall.
Sytie Truax.	Mrs. Mary Craig.	Ann Rhe.
Mary Perrine.	Eleanor Kinnan.	Isbela Berry.
Ann Scobie Jr.	Frances Van Hook.	Rachel Mitchel.
John McGallird.	William Annesley.	Robert English.
Joseph Ker.	Robert Campbell,	Euphunea Fraizer.
	Daniel Baker.	

Admitted 1736.

Margaret Gordon.	Elisabeth Stevens.	David Carlile.
Mary Baird Sr.	Margaret English.	
Rebeca Annesley.	Elisabeth Ross.	

Admitted April 26, 1739 & Sep. 12, 1739 & Sep. 1740.

John Carlile.	James Reid.	Catharine Ker.
Margaret his Wife.	Agnos his Wife.	Yana Negro Woman
Duncan McCay.	Margaret Whitlock	of Wm. Cowenhoven.
George Rhe.	Mary Graham Jr.	
Jonathan Combs.	Eleanor Newal.	

May 11, 1741.

Richard Stevens Esqr.	William McKnight.	Elisabeth Saltar.
John Stevens.	Patrick Brown.	
John Heron.	Mary Lefertson.	

Sep. 15, 1743.

Peter Clark
& Grissel his Wife.

Thomas Stevens.

May 4, 1744.

Dr. Peter Laconte
& Velariah his Wife.Phebe Mills
wife of Richd. Mills.Kate Negro woman
——— ———

Sep. 4, 1745.

Martha Mattison.
Joseph Wilson &
Margery his Wife.
Hannah (Wife of
Kenneth Anderson)Mary Noble.
Hugh Greg &
Jane his Wife.
John Campbell.
——— ———Wid. Martha Cole.
Samuel Stelle.
George Edger.
Gertrude (Wife of
John Benham).

1746 May & Sept.

Philip Conine &
his Wife Sarah.Anderson ———
——— ———

VI.

A List of the Names of the Subscribers to the building of the present Old Tennent Meeting House, with amounts subscribed.

"We the Subscribers Do Promise & Bind Our Selves Our Heirs Executors and Administrators To Pay unto The Trustees of the Presbyterian Church of Monmouth County or their Successors the Sum Subscribed with Our Names for and towards the Building a House for Publick Worship near the Meeting House on White Hill near William Ker's which Sum We Promise to pay the one half of it when the frame of Said House is Raised and the other half Six Months After Witness Our Hands each Man for himself this Sixteenth Day of March 1749-50."

	£	s	d		£	s	d
Robert Cumming.....	10	0	0	William Wikoff.....	7	0	0
James Robinson.....	10	0	0	William McGalliard...	1	10	0
Jonathan Forman.....	10	0	0	Peter Covenhoven.....	2	0	0
William Ker.....	7	0	0	John Bennem.....	4	0	0
John Anderson.....	13	0	0	Sarah Reed.....	10	0	0
Aaron Mattison.....	5	0	0	Jacob Cumten.....	10	0	0
David Rhe.....	10	0	0	Elizabeth Cumten.....	8	0	0
Peter Gordon.....	14	0	0	Thomas Cragg.....	3	0	0
James English.....	5	0	0	Joseph Kinnan.....	1	0	0
Joseph Ker.....	5	0	0	Dr. Le Conte.....	10	0	0
William Laird.....	5	0	0	David Gordon.....	4	0	0
William Norcross.....	3	0	0	John Reed.....	1	0	0
Thomas Davies.....	4	0	0	Timothy Lloyd.....	3	0	0
John Craig.....	4	0	0	Rebeca Van Scilhoc....	10	0	0

	£	s	d		£	s	d
Robert Rhe.....	4	0	0	Elizabeth Tedrick.....	10	0	0
William Cowenhoven, Sr.	5	0	0	Garret Schanck.....	2	2	0
William Hugan.....	3	0	0	Margrat Watson.....	10	0	0
Aaron Mattison, Jr.....	5	0	0	John Beard.....	10	0	0
William VanKirk.....	5	0	0	Zebulon Baird.....	1	0	0
Peter Forman.....	8	0	0	John Lamberts.....	1	0	0
John Trueax.....	4	0	0	Hendrick Van Vorhis..	5	0	0
George Walker.....	10	0	0	Mical Ericson.....	7	0	0
Jacob Gistven.....	8	0	0	Henry Swinler.....	10	0	0
Samuel Ker.....	6	0	0	William Cruickshank..	1	0	0
David English.....	5	0	0	William Shaw.....	1	15	0
John Lloyd.....	4	0	0	Robert Millegin.....	2	0	0
William Hampton.....	3	10	0	Robert McChesney....	3	0	0
James Lesly.....	2	0	0	John Norman.....	2	0	0
John Henderson.....	10	0	0	John Casmen.....	2	0	0
William Crawford.....	3	10	0	Charles Rhodes.....	1	0	0
Phillip Conine.....	5	10	0	Peter Clark.....	1	0	0
John Chambers.....	1	0	0	Matthew Rue.....	2	0	0
John Reid.....	1	15	0	John Burns.....	1	0	0
George Rhe.....	2	0	0	Felix McGuire.....	1	0	0
Sarah Dick.....	2	0	0	John Campbell, Jr....	1	0	0
Alexander Thompson...	1	0	0	Henderike Bennem....	10	0	0
Charles McCart.....	1	0	0	William A. Conhoven..	5	0	0
James Wilson.....	7	0	0	John Van Clafe.....	2	0	0
George Forman.....	3	0	0	John Williams.....	3	0	0
David English.....	3	0	0	John Clayton.....	7	0	0
James Mulligan.....	1	0	0	Abram Clayton.....	3	0	0
Mary Eeman.....	10	0	0	William Preston, Jr....	1	0	0
Robert McGalliard.....	1	0	0	David Clayton.....	15	0	0
Thomas Thompson.....	1	0	0	Ambrose Stelle.....	5	0	0
James Hilcrees.....	1	0	0	Garret Covenhoven....	1	0	0
William Craig.....	2	0	0	Richard Jeams.....	17	6	0
Henry Guest.....	1	15	0	David Clayton.....	1	15	0
Henry Strickland.....	10	0	0	John Covenhoven.....	1	0	0
Adam Bois.....	10	0	0	John Vooris.....	1	0	0
Samuel Forman.....	5	10	0	William Rue.....	1	0	0
Joseph Forman.....	7	0	0	George Davison.....	1	0	0
Thomas Robinson.....	10	0	0	Aron Sutphen.....	14	0	0
Benjamin Clark.....	10	0	0	John Suthen.....	14	0	0
William McConcky.....	3	10	0	John Cambers, Jr....	10	0	0
Benjamin Van Clif.....	2	0	0	Peter Cowenhoven.....	14	0	0
John Clark Smyth.....	14	0	0	Matthias Lane.....	14	0	0
Richard Van Clif.....	1	0	0	Dirik Zutphen, Jr....	2	0	0
Andrew Mean.....	15	0	0	John Longstreet.....	1	15	0
George Eggers.....	15	0	0	Christoffel Longstreet..	14	0	0
Mary Leffers.....	14	0	0	Isaac Sutphen.....	14	0	0
Garret G. Wyckoff.....	3	0	0	William Sutphen.....	14	0	0
Abraham Zutven.....	10	0	0	Diric Zutphen.....	3	0	0
Richard Pettinger.....	3	10	0	Koert Schenck.....	3	10	0
Peter Watson.....	3	0	0	Peter Lefferts.....	7	0	0

	£	s	d		£	s	d
Thomas Addoms.....	2	0	0	Teunis Vanderveer....	7	0	0
Robert English.....	2	0	0	William Hilsee.....		14	0
.....	1	14	8	John DeBue.....		15	0
Kenneth Anderson.....	5	0	0	John Cewall.....	1	10	0
David Baird.....	3	0	0	James Dey, Jr.....		14	0
Mical Killy.....	1	10	0	John Dey, Sr.....		10	0
John Fenton.....	1	10	6	Michael Mount.....	1	0	0
John Gaston.....	5	0	0	Samuel Preston.....	1	0	0
Gawin Watson.....	3	0	0	Thos. Duncan of Cranbery	2	0	0
William McKnight.....	4	0	0	William Preston, Sr...	3	0	0
Edward McVallyely.....	1	10	0	Samuel Grandin.....		5	0
William Watson.....	1	10	0	Guizbert Vanmatra....	1	0	0
Joseph Grevat.....		10	0	Jamima Kannon.....		14	0
Michael Sweetman.....	3	0	0	Violet Newell.....		15	0
John Fish.....		10	0	James Dey.....	2	0	0
John Reid.....	1	0	0	Sara Francis.....		8	0
Daube Sconland.....		10	0	Andrew Baird, 2,500 Seder Shingles.			
Joseph Preston.....	1	0	0	Thomas Langdons.....	1	0	0
Richard Compton.....	1	10	0	John Newell.....	1	0	0
John Clayton, Jr.....	1	10	0	Thomas Newton.....		14	0
Nicolas Cook.....	10	0	0	John Barclay.....	2	0	0
Robirt Embly.....	1	10	0	Robert Davizon.....	5	0	0
John Silleman.....	1	10	0	Meran McCalaster.....		10	0
Jonathan Andeson.....		14	0	David Barclay.....	2	0	0
Thomas Hankeson.....	2	0	0	Elizabeth Ireland.....		10	0
Joseph Newton, Jr.....	1	0	0	Peter Knott, in Boards.	4	0	0
William Truax.....	1	0	0	Lawrence Van Hook in Boards	15	0	0
Samuel Runan.....	1	10	1	Mary McCay.....		17	6
Samuel McConkey.....	3	0	0	Margarat Wiliams.....		10	0
William Cumpton.....	2	0	0	Thomas Thompson....	1	11	0
Andrew Davison.....	1	8	0	Joseph Emans.....		10	0
Joseph Cheesman.....	1	0	0	Tunis Denis.....	2	2	0

VII.

DEED FOR THE OLD SCOTS GROUND.

JUNE 1 1727.

THIS INDENTURE made this first Day of June and in the thirteenth Year of the Reign of our Sovereign Lord George over Great Brittain, &c., King, &c., Annoq Domini, one Thousand, Seven hundred, Twenty and Seven, **BETWEEN** Alexander Nepier, of Freehold, in ye County of Monmouth, & Province of East New Jarsey, Yeoman of ye one part, & John Johnson, Sen. Esq., Peter Watson, Walter Ker, Sen., Patrick Imlay, Sen., Archibald Creige & Richard

Watson, all of ye Same Place and Province aforesd., Yeomen of ye other Part **WITNESSETH**, that ye Sd. Alexander Nepier, for & in consideration of a competent Sum of money to him in hand, paid by ye Sd. John Johnston, Peter Watson, Walter Ker, Patrick Imlay, Archibald Creige & Richard Watson, the Receipt whereof he doth hereby Acknowledge & himself therewith fully Satisfied and contented & thereof & of & from every Part & Parcel thereof do fully & freely, acquit, Exonerate & Discharge ye Sd. John Johnston, Peter Watson, Walter Ker, Patrick Imlay, Archibald Creige & Richard Watson, their & every of their Heirs, Executors & Administrators for ever by these Presents, Hath Aliened, Granted, Bargained & Sold & by these Presents doth Alien, Grant, Bargain & Sell, unto ye Sd. John Johnston, Peter Watson, Walter Ker, Patrick Imlay, Archibald Creige & Richard Watson to their and every of their Heirs, Executors & Administrators, for ever; A certain tract of Land, Scituate, lying & being in the Township of Freehold, in the County & Province aforesd. **BEGINNING** at a Stake wch lyes North, North West & two Degrees more Northerly Sixteen Chains & three fourths of a Chain from Walter Benthills, north East Corner along Alexander Neipers line & from ye Said line due East two Chains & Seventy-one links, & running East five Chains, thence North, five Chains, thence West, five Chains, thence South, five Chains, to where it began, **TOGETHER** wth. all & all manner of Buildings, Feedings, Pastures, woods, underwoods, waters, water Courses, water Falls, Ponds, Pitts, Pools, Mines, Mineralls, Easements, Profitts, and Commodities to the Same belonging or in any manner of ways Appertaining & all the Estate, Right, Title, Interest, Reversion, Remainder, Claim & Demand whatsoever of him the Sd. Alexander Nepier of, in to, or out of, the Same or any part or parcel thereof, as fully & Amply to all constructions, Intentts & Purposes as the Same was Granted and Affirmed to me the Sd. Alexander Neiper by Deed of Sale from John Reid, Esq., Deceased of Hortensie bearing Date February the fifth Annoq Domini 1697 Entered upon Publick Record in Liber E folio 1539. **TO HAVE AND TO HOLD** the Sd. Tract of Land & Premises with their & every of their Appertenances, unto them the Sd. John Johnston, Peter Watson, Walter Ker, Patrick Imlay, Archibald Creige, and Richard Watson, their and every of their Heirs, Executrs. & Adminstrs. to & for the Use, benefit, & behoof of them ye Sd. John Johnston, Peter Watson, Walter Ker, Patrick Imlay, Archibald Creige and Richard Watson their & every of their Heirs, Executrs. & Adminstrs. for ever **YEILDING & PAYING** therefore Yearly & every Year for ye Said Tract of Land unto him ye Sd. Alexander Nepier, his Heirs & Assigns a corn of Peper or the value thereof at or upon every 25th Day of March for ever hereafter in Lieu & instead of all other Services & Demands & ye Sd. Alexander Nepier doth hereby for him, his Heirs, Executors & Adminstrs. doth covenant, promise, Grant & Agree to & with ye Sd. John Johnston, Peter Watson, Walter Ker, Patrick Imlay, Archibald Creige & Richard Wattson & their Heirs &c. that at ye time of the granting of ye Premises is Seized, of ye above Sd. Tract of Land of a Sure Perfect & Absolute Estate of Inheritance in ye Law, in fee Simple, & that ye Sd. Land is free from any former or other Grant, Joynture, Dowry, or Incumbrance whatsoever So as to

alter change, charge or make void the Same estate. **IN WITNESS** whereof the Sd. Alexander Nepier hath hereunto Set his hand & Seal ye Day & Year above written.

Signed, Sealed & Delivered }
in the Presence of }

JOHN REED.

DAVID RHE.

JOHN HEPBURN Junor.

ALEXANDER NEIPER.

[This deed is written on a large page of thick white paper. On the reverse side the following agreement and memorandum is written] :

Before the signeing & sealing of this Deed the within Mentioned persons Doth all promise that them theire heirs and Euery of them shall use the said Land for a burying Yard and to Keep a prisbteran Meeting and for No Other Use the sade Alexander Nipper his heires Exetor shall Not be troubled with No taueran Nor No Residentar on the said tract of Land Giuen Under our hands this twenty seuenth Day of March In the Year of Oure Lord one thousand seven hundred and twenty Eight.

WALTER KER.

ARCHIBALD CREIGE.

RICHARD WATSON.

CHARLES GORDON.

MEMORANDUM That on this twelfth day of November Anno Dom. 1741 David Rhe one of the within subscrib'd Evidences personally appear'd Before Me Fenwick Lyell one of His Majesty's Council for the province of New Jersey, who being sworn on the Holy Evangelists did declare and depose That he was present and Saw Alexander Neiper party to the within Instrument Sign Seal and as his voluntary act and Deed deliver the same to the use therein mention'd, and that he subscribd his Name as an Evidence thereof.

Jurat die et anno supra dictis coram me.

FENW'K LYELL.

The within Deed is Recorded in the Secretary's office at Perth Amboy in Lib : F. No. 2. Page 535 &c and Examin'd.

THOS. BARTOW, Secy.

VIII.

ROYAL CHARTER OF THE PRESBYTERIAN CHURCH OF MONMOUTH COUNTY.

GRANTED FEB. 21, 1749.



GEORGE THE SECOND by the grace of God of Great Britain, France and Ireland, King, Defender of the Faith &c To all to whom these presents shall come, greeting :
Whereas the advancement of true religion and virtue is absolutely necessary for the promotion of the peace, order,

and prosperity of the State ; And Whereas it is the duty of all Christian princes and governors by the law of God to do all they can for the encouragement thereof ; And Whereas sundry of our loving subjects inhabiting within the County of Monmouth within our Colony of New Jersey in behalf of themselves and others being of the Presbyterian Persuasion by their humble petition presented to our trusty and well beloved Jonathan Belcher, Esq. our Captain General and Governor in Chief in and over our Province of New Jersey &c Chancellor and Vice Admiral of the same &c in Council showing That the petitioners and those of the same persuasion in the same County are very numerous and consist of several churches and congregations that the most advantageous support of religion amongst them necessarily requires that some persons among them should be incorporated as Trustees for the community that they may take grants of lands and chattels, thereby to enable the petitioners to erect and repair public buildings for the worship of God, and school houses and alms houses and for the maintenance of the ministry and poor of their churches and other offices of piety and charity, and that the same Trustees may have power to let and grant the same under a public seal for the uses aforesaid, and that the same Trustees may plead and be impleaded in any suit touching the premises and have perpetual succession : That also the known loyalty of the petitioners and the Presbyterians in general to us their firm affection to our person and government and the Protestant succession in our royal house gave the petitioners hopes of all reasonable indulgence and favor within the same colony where the religious rights of mankind are so happily preserved and where our equal grace and bounty to all our Protestant faithful subjects however differing in opinion about lesser matters has hitherto been so sensibly felt and enjoyed, the said petitioners therefore most humbly prayed our grant of an Incorporation to the petitioners by the name of **THE TRUSTEES OF THE PRESBYTERIAN CHURCH OF MONMOUTH COUNTY** with all such powers capacities and privileges as might be effectual in law for the purposes aforesaid, and that John Little, Jun., Christopher Longstreet, Jonathan Forman, Esq., John Anderson, Esq., James Robinson, John Henderson, Stephen Pangburn, Esq., Robert Imlay, and Tobias Polhemus might be the first Trustees, which petition signed with the names of a large number of our faithful and loving subjects belonging to the Presbyterian churches and inhabiting within the said county, we being willing to grant **KNOW YE** that we of our especial grace, certain knowledge and mere motion have willed, ordained, constituted, given and granted, and by these presents for us our heirs and successors do will, ordain, constitute, give and grant, that John Little, Jun., Christopher Longstreet, Jonathan Forman, Esq., John Anderson, Esq., James Robinson, John Henderson, Stephen Pangburn, Esq., Robert Imlay, and Tobias Polhemus from henceforth and their successors forever thereafter shall be and remain one body politic and corporate in re facto and nomine by the name of The Trustees of the Presbyterian Church of Monmouth County and them and their successors by the name of The Trustees of the Presbyterian Church of Monmouth County one body corporate and in re facto and nomine really and fully, we do for

us our heirs and successors erect, make, ordain, constitute, declare, and create by these presents and that by that name they shall and may have perpetual succession, and also that they and their successors by the name of The Trustees of the Presbyterian Church of Monmouth County be and forever hereafter shall be persons able in law to purchase, take, hold, receive, and enjoy any messuages, houses, buildings, lands, tenements, rents, possessions, and other hereditaments and real estate in fee and forever or for term of life or lives or years or in any other manner so as the same exceed not at any one time the yearly value of seven hundred and fifty pounds sterling per annum beyond and above all charges and reprises the statute of mortmain or any other law to the contrary notwithstanding and also goods, chattles, and all other things of what kind or quality soever : and also that they and their successors by the name of The Trustees of the Presbyterian Church of Monmouth County shall and may give, grant, demise, assign, sell, or otherwise dispose of all or any of the messuages, houses, buildings, lands, tenements, rents, possessions, and any other hereditaments and real estate and all their goods, chattles, and other things aforesaid as to them shall seem meet at their own will and pleasure : and also that they and their successors by the name of The Trustees of the Presbyterian Church of Monmouth County be and forever thereafter shall be persons able in law and capable to sue and be sued, implead and be impleaded, answer and be answered unto, defend and be defended in all courts and places before us our heirs and successors and before us and any of the judges and justices, officers and ministers of us our heirs and successors in all and all manner of actions, suits, complaints, pleas, causes, matters, and demands whatsoever and of what kind or nature soever in as full and ample manner and form as any of our other liege subjects of our said province being persons able and capable in law can or may sue and be sued, implead and be impleaded, answer and be answered unto, defend and be defended, by any lawful ways and means whatsoever : and also that the said Trustees of the Presbyterian Church of Monmouth County for the time being and their successors shall and may forever hereafter have and use a common seal with such device or devices as they shall think proper for sealing all and singular deeds, grants, conveyances, contracts, bonds, articles of agreement, assignments, powers, authorities and all and singular their affairs and things touching or concerning the said corporation : and by virtue of these our letters patent it shall and may be lawful to and for the said Trustees of the Presbyterian Church of Monmouth County and their successors for the time being as they shall see cause to brake, change, and new make the same seal, or any other common seal or seals when and as often as to them it shall seem convenient which Trustees by these presents appointed as aforesaid shall continue and remain the Trustee of the Presbyterian Church of Monmouth County with all the powers and authorities aforesaid until the first Tuesday in October next to come and until other Trustees be duly elected and chosen in their places in such manner as herein after is directed : and we do further of our special grace, certain knowledge, and mere motion for us our heirs and successors will, ordain, give and grant that the minister, elders, and deacons of the several particular

Presbyterian churches and congregations within the said county of Monmouth may and shall meet and assemble together at Freehold in the said county on the first Tuesday in October next after the date of these our letters patent, and afterward at such time and times place and places within the said county as to them or the major part of them and their successors and the major part of their successors shall seem meet and convenient forever hereafter and then and there by plurality of voices or votes (by ballot) then meet, elect and choose out of the inhabitants of said county nine Trustees of the said Presbyterian Church of Monmouth County which persons so hereafter to be elected and chosen Trustees as aforesaid shall be declared by indentures under the hand and seals of the majority of the electors then present and shall have all the powers and authorities of the above named Trustees given by these our letters patent and all and every such person and persons so to benewly chosen and appointed Trustees as aforesaid shall serve in their respective offices until other fit persons be in the same manner chosen and appointed in their respective rooms : and we do further will and ordain, give and grant that the Trustees of the said Presbyterian Church of Monmouth County and their successors for the time being shall from time to time have power to choose their President out of the Trustees for the time being who shall have the custody of the public seal or seals of the said incorporation and all books, charters, deeds, and writings any way relating to the said corporation and shall have power from time to time and at all times hereafter as occasion shall require to call a meeting of the said Trustees at such place within said county as he shall think most convenient for the execution of all or any of the power hereby given and granted, and in case of sickness, absence or death of the President all the powers by these presents granted to the President shall remain in the eldest or senior Trustee upon record until the recovery or return of the President or until a new President be chosen as aforesaid : and we do further will, ordain, give and grant that all and every act and order of five of the Trustees (but not of any lesser number) consented and agreed to at such meeting of the Trustees as aforesaid shall be good, valid, and effectual to all intents and purposes as if the whole number of the said Trustees had consented and agreed thereto : and we do further will and ordain that all the acts of the said Trustees or any five of them shall from time to time be fairly entered into a book or books to be kept for that purpose by the President of the Trustees for the time being which book or books together with the seal or seals of the said corporation and all charters, deeds, and writings whatsoever any way belonging to the said corporation shall be delivered over by the former President to the President of the said Trustees newly elected for the time being as such President shall hereafter from time to time successively be chosen : And we do further will, ordain, give, and grant that if at any time hereafter the number of the Trustees shall be diminished in the intervals of their election by the death or absence of any of the said Trustees that then it shall and may be lawful for any one minister and two elders of any particular Presbyterian church within the said county to call a meeting of the ministers, elders, and deacons of the several particular churches and congregations within the said

county giving notice of the time thereof by writing under their hand to the ministers of the said several churches at least seven days before the time of such meeting which meeting shall be held at Freehold within the said county who may then and there by plurality of voices or votes then meet, elect, and choose out of the inhabitants of the said county so many Trustees for the said Presbyterian Church of Monmouth County as shall make up the number of nine Trustees living and inhabiting within the said county which person so to be elected and chosen shall be declared by indentures under the hands and seals of the majority of the electors then present to be chosen and elected in the place and room of such of the said Trustees as are then dead or absent, and all and every such person or persons so newly chosen and appointed as aforesaid shall have all the powers and authorities of the above named Trustees given by these our letters patent and shall serve in their respective offices until other fit persons be chosen and appointed in their respective rooms : and we do further of our especial grace, certain knowledge, and mere motion for us our heirs and successors by these presents give and grant unto the said Trustees of the Presbyterian Church of Monmouth County and their successors forever that they and their successors all and singular the rights, privileges, powers and capacities and authorities herein before mentioned or intended to be hereby granted shall and may forever hereafter have, hold, enjoy, and use without the impediment of us our heirs and successors or any of the justices, sheriffs, escheators, coroners, bailiffs, or other officers or ministers whatsoever of us our heirs or successors and that these our letters being entered upon record in our Secretary's office of New Jersey and the record and the enrollment and either of them and all and everything therein contained from time to time and at all times hereafter be and shall be firm, valid, good, sufficient, and effectual in law towards and against us our heirs and successors according to the true intent and meaning hereof and in and through all things shall be construed, taken, and expounded most benignly and in favor and for the most and greatest advantage, profit, and benefit of the Trustees of the said Presbyterian Church of the said County of Monmouth and their successors forever as well in all courts or elsewhere notwithstanding any defect, default, or imperfection may be found therein or any other cause or things whatsoever. **IN TESTIMONY** whereof we have caused these our letters to be made patent and the great seal of our said province to be hereunto affixed and the same to be entered of record in our Secretary's office in our said province of New Jersey in one of the books of records there remaining. Witness our trusty and well beloved Jonathan Belcher, Esq., our Captain General and Governor in chief of our said province of New Jersey Chancellor and Vice Admiral of the same &c by and with the advice and consent of our Council of our said province at Burlington the twenty-first day of February in the twenty-third year of our reign.

J. BELCHER.

I have perused and considered the within draught of the charter of incorporation and approve the same finding nothing therein contained but what is consistent with the honor and interest of the Crown.

JOS. WARRELL, *Att. Gen.*

The within charter is recorded in the Secretary's office at Perth Amboy in Book C No. 2 of Commissions, Charters &c page 190 to 195 inclusive.

Examined by THOS. BARTOW, *Secretary*.

IX.

WALTER KER'S DESCENDANTS.

[At present, (1897) they have reached to the number of about 2,000.]

ONE LINE OF THE DESCENT IS HERE GIVEN.

Abbreviations: b.—born. d.—died. m.—married. bap.—baptized. des.—descendants.

1ST GENERATION.

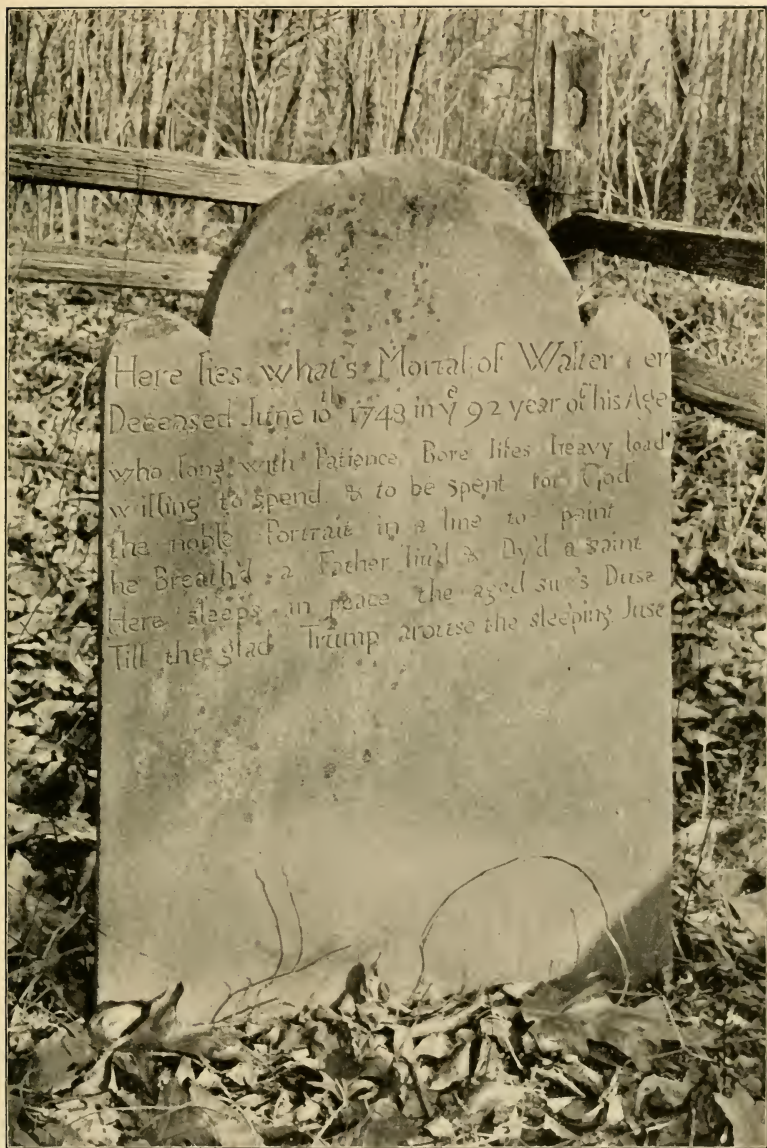
WALTER KER. b. 1656, d. June 10, 1748, and was buried on a hilly point of ground about one-half mile east of the present Tennent church building. He, with other Scotch nonconformists, was deprived of his property and exiled under perpetual banishment upon the accession of James the IInd. in 1685. Came to New Jersey and settled in Monmouth County. m. Margaret ——— b. 1661, d. 1734. As nearly as can be ascertained left four sons, William, SAMUEL, Joseph, John.

IIND GENERATION.

WILLIAM KER. (See Baptismal Records in Appendix). He had 9 children: Margaret, bap. April 18, 1731, the first baptized in the new meeting-house on White Hill. Mary, bap. Nov. 4, 1733. Nathan, b. Sep. 7, 1736, d. 1804. The first of second wife's children. Educated at Princeton. Ordained by Presbytery of New Brunswick Aug. 17, 1763. Was pastor of the Presbyterian Church in Goshen, N. Y., for 38 years. Left 5 children. Elizabeth, bap. Mar. 19, 1738; Hannah, bap. Aug. 31, 1740; Lydia, bap. Feb. 7, 1742; Sarah, bap. Sep. 18, 1743; Nathaniel, bap. Sep. 15, 1745; Waltar, bap. Dec. 18, 1748.

SAMUEL KER. He had 11 children: Waltar, bap. Mar. 12, 1732; William, bap. Mar. 25, 1733; JOSEPH, bap. Sep. 22, 1734; Elizabeth, bap. Nov. 15, 1735, d. Dec. 31, 1755; Isbela bap. Mar. 20, 1737; Jacob, bap. Dec. 17, 1738; Samuel, bap. Dec. 6, 1740, d. Nov. 18, 1763; Rachel, bap. June 20, 1742; John, bap. Feb. 12, 1744; Catharine, bap. Mar. 16, 1746; Stephen, bap. April 28, 1751.

JOSEPH KER. m. Margaret ———. She was b. 1711, d. Dec. 20, 1745. He had 11 children: Mary, bap. Oct. 20, 1734; Margaret, bap. June 4, 1738; Ursula, bap. 1742; Sarah, bap. July 8, 1744; Waltar, bap. Aug. 11, 1745; Euphunea, bap. Mar. 13, 1748, the first child of 2d wife; Ursulla, bap. Aug. 6, 1749; Anna, bap. Jan. 1, 1751; Ebenezer, bap. Nov. 25, 1754; Lydia, bap. Sep. 19, 1756; Rachel, bap. March 23, 1760.



TOMBSTONE OF WALTER KER IN 1897, FATHER OF
 OLD TENNENT CHURCH.

(Photographed by L. R. Cheeseman, Freehold, N. J.)



JOHN KERR. He had 2 children : Rebecca, bap. July 19, 1732 ; Joseph, bap. May 5, 1734.

IIIRD GENERATION.

JOSEPH KERR, son of Samuel, b. 1733, d. 1824. m. Elsie Hampton, b. 1734, d. 1796. He left 10 children : SAMUEL, b. 1757, d. 1824, many des.; Elizabeth (Kerr) Green, b. 1759, many des.; William Hampton, b. 1761, d. 1798, many des.; Catherine (Kerr) Beavers, b. 1763, many des.; Gertrude (Kerr) Hazen, b. 1765, many des.; Lewis, b. 1768, many des.; Jacob, b. 1771, d. 1855, many des.; Lydia, b. 1774, d. 1796 ; Aaron, b. 1776, many des.; Joseph, Jr., b. 1778, d. 1802.

IVTH GENERATION.

SAMUEL KERR, son of Joseph, b. 1757, d. 1824. m. Rhoda Beckerer, b. Jan. 12, 1757. He left 10 children : Joseph, b. 1781, many des.; John, b. 1782, no des.; Robert, b. 1784, no des.; SAMUEL, b. 1786, d. 1844, many des.; Abram, b. 1788 ; Gertrude (Kerr) Scott, b. 1789, had 12 children, and a large number of des.; Jacob, b. 1792 ; Lewis, b. 1794 ; Aaron, b. 1796, many des.; Walter, b. 1798, many des.

VTH GENERATION.

SAMUEL KERR, son of Samuel, b. 1786, d. 1844. m. Jane Nevin, b. 1789, d. 1868. He left 11 children ; Margaret (Kerr) Pew, (1st husband) and Satterlee (2d husband), b. 1815, d. 1890, many des.; John N., b. 1822, d. 1890, no des.; Joseph H., b. 1824, d. 1895, two children ; Mary Jane (Kerr) McClure, b. 1825, d. 1886, many des.; Andrew W., b. 1827, two children ; George H., b. 1829, no des.; Martha M. (Kerr) Fleming, b. 1832, many des.; Sarah E. (Kerr) Marshall, (1st husband) and Putnam (2d husband), b. 1834, three children ; Charlotte I. (Kerr) McKee, b. 1836, no des.; SAMUEL M., b. 1839, two children ; Robert A., M. D., b. 1841, many des.

VITH GENERATION.

SAMUEL M. KERR, son of Samuel, b. 1839. m. Mary Dearment, b. 1841. He had two children : FRANK MELVILLE, b. 1866 ; Jennie Nevin.

VIITH GENERATION.

FRANK MELVILLE KERR, son of Samuel M., b. 1866. m. Evelyn Nichols. He is now (1897) pastor of the Presbyterian Church in Hempstead, Long Island. He has one child : Samuel Stewart Melville Kerr, b. 1893.

[NOTE.—The above list was prepared by Samuel M. Kerr, Adamsville, Pa., who earnestly desires correspondence with all persons that are able to give authentic information concerning the Kerr family, in order to complete the genealogy.]

X.

Early Baptismal Records in Old Tennent Church, Mostly During the Pastorate of Rev. William Tennent, Jr.

NOTE.—The pages of this old Record are so soiled, broken and worn with age that in some cases it is impossible to distinguish the full dates and names. Some unhappy references in the original record have been omitted in this printed list. The records are mostly in the handwriting of John Henderson, clerk of the congregation.

Lord's Day, October 5, 1735, was Baptized Jacob, Rebeca and ——— Children of Benjamin Applegate.

Lord's Day, August 8, 1736, was Baptized Elizabeth and Hannah, Daughters of Thomas Applegate, (the Son of John).

Lord's Day, November 27, was Baptized Lydia, Daughter of Zebulon Applegate.

Lord's Day, Sept. 18, 1763, was Baptized Amie a Negro Woman of Wm. Williamson's, Son of A——, on profession of her Faith.

Thomas Adams had bap. Joseph, Jan. 21, 1731; James, Sep. 24, 1732.

Mr. Anderson's son John was bap. Aug. 28, 1748.

John Anderson, Esq'r had bap. Helena, Jan. 28, 1733; Kenneth, Nov. 7, —4; Ursilla, July 11, —; Elizabeth, July 4, —; James, July 6, —; Kenneth—the first Kenneth being Deceased, July 4, —; Ursilla, June 3, —; Lewis, Sep. 27, —; Margaret, Oct. 13, 1751.

William Allen had bap. Sarah, Jan. 8, —1; Janet, Apr. 1, —6.

David Adams. Margaret, Said David's Wife made open profession of Faith Apr. 28, 1734, and had bap. Hannah, Sarah, David, Children of Said David & Margaret Adams; James, May 2, 1736.

Daniel Allen, Dec. 15, 1734, Baptized upon open Profession of his Faith.

William Addudel had bap. William, Aug. 22, 1736; Isbela—Baptized at a Society, Oct. 6, 1737; John Murray, a Child he took to bring up, March 19, 1738.

William Annesley had bap. Thomas, Mar. 20, 1737; — — July 16, 1738; William & Rebeca, Twins, Sep. 2, 1744.

Zebulon Applegate had bap. Zebulon, June 2, 1754; Nathaniel, May 23, 1756.

Joshua Anderson had bap. Sarah, May 11, 1766; Elleonar, June 7, 1772; Cathrine, June 16, 1776.

William Anderson had bap. Sarah, April 19, 1767; William, June 11, 1769.

John Anderson, Son of James, had bap. Lewis, Sep. 1, 1771; Cathrine, —, —; Elizabeth, June 26, 1774; Anna, Nov. 26, 1775.

John Allwood, had bap. Joseph, May 9, 1779.

David Barklay, had bap. William, his first Child by Elizabeth Walker, alias Barclay, May 19, 1751; George, April, 1753; Catharine, Jan. 18, 1756; Esther, Nov. 19, 1758; Rachel, Nov. 22, 1761.

Ezekiel Bennit had bap. Abraham, Nov. 18, 1753; Margaret, June —, 1756; Leah, Nov. 25, 1758; Cornelius, May 6, 1762; John, Sept. 24, 1766.

Andrew Brannan married to Jane Sweetman; had bap. Jane, Oct. 2, 1757. Presented by the Father and Grandmother, the Mother — in Child bed.

Peter Benham had bap. John, Robert, Peter, Richard, Amey & Catharine, all Baptized at once, presented by their Father and their mother-in-law Hannah which had been — Clayton, May 31, 1759.

David Brooks had bap. Jonathan, July 15, 1759; Agnos, Sept. 6, 1761; David, April 8, 1764; these three presented by the Mother; David Brooks the father Baptized on profession of his own Faith, Jan. 4, 1767; Hannah, presented by Father & Mother, July 10, 1768.

John Bonnel, had bap. Isaac, Nov. 20, 1737.

John Benham, had bap. Benjamin, Dec. 17, 1738; Nealtie at home, being dangerously sick, Dec. 2, 1742; Joseph, — 1744.

Samuel Buckalove, had bap. John, June 12, 1743.

Samuel Breese, of Shrewsbury, had bap. Samuel Byard, by the Rev. Mr. Woodhull, May 2, 1779.

Patrick Brown, had bap. Thomas, May 6, 1744.

James Bryson, had bap. Nancy, June 3, 1770.

Adam Boise, had bap. Cornelius, July 22, 1744; Molley or Mary, Aug. 10, 1746; Anne, April 30, 1749; Elizabeth, about 3 years old, & Matthias, about 3 months old, June 9, 1754; Martha, Aug. 10, 1755; —, May 28, 1758.

David Baird, had bap. Mary, May, —.

Robert Barclay, had bap. Lewis, Oct. 18, 1761.

Arthur Brown, had bap. William, Jan. 23, 1731; Thomas, July 21, 1734.

Edward Barber, had bap. Sarah, March 14, 1731.

James Brown, had bap. John, Oct. 17, 1731; Robert; Joseph; Solomon.

John Berry, had bap. Mary, Nov. 25, 1731; Thomas, Nov. 4, 1733; Isabella, Jan. 22, 1738; David, May 18, 1741; John, Feb. 27, 1743; Sidney, June 30, 1745; Ebenezer, July 19, 1747; Samuel, March 5, 1749.

Mary Baird, wife of John Baird, had bap. Grace, a Child she was to bring up, Aug. 4, 1734.

Arthur Brown, had bap. Margaret, March 27, 1737; Andrew, July 15, 1739.

Capt. John Barclay, had bap. Robert, Sep. 16, 1737; Catharine, June 13, 1742; Richard, June 30, 1745.

Thomas Brown, married Daughter of Capt. Barclay, had bap. John, July 28, 1765; David, June 28, 1767; William, Aug. 13, 1769; Catharine, Dec. 1, 1771; Mary, March 13, 1774.

David Carlile, had bap. William, Dec. 9, 1739.

John Chambers, Cordwainer, had bap. William & James, the Baptism of the first Deferred till this day, June 15, 1740; Margaret, March 6, 1743; Elizabeth, his Wife, & Bridget, his Daughter, April 26, 1747; John, April 1, 1749; James, June 2, 1751; William, June 24, 1753; Mary, May 3, 1756.

Janet Carswell, (alias) Reed, had bap. Sarah, July 12, 1741.

Jonathan Combs, had bap. William, June 11, 1742; Robert, April 24, 1744; John, June 1, 1746.

Peter Clark, had bap. Peter, Aug. 11, 1745.

John Craig, son of Archibald, he was married about a year ago to Anna, daughter of Capt. John Barclay, Esq., had bap. Catharine,

Nov. 18, 1750; Samuel, Feb. 19, 1752; Archibald, April 21, 1754; Peter, May 23, 1756; Anne, by his second wife, John Reed's Daughter, April 4, 1762; William, April 15, 1764; Mary, March 15, 1766.

Jonathan Clayton, son of John, had bap. John, May 6, 1764; Amie, July 31, 1768.

John Campbell, his 2d wife Henritia Cowenhoven, had bap. William, April 14, 1765; Elizabeth, April 12, 1767.

John Craig, Merchant, married Jane, widow of David English, had bap. Mary, June 29, 1766; Charity, Aug. 20, 1769; Daniel, June 12, 1774.

Jacob Cole, had bap. Rebekah, his Wife on profession of her Faith, & Benjamin his son an Infant, Aug. 7, 1768; John, June 13, 1773; Danniell, Feb. 27, 1780.

Asher Clayton had bap. Elizabeth, June 23, 1776.

Wm. Covenhoven, Jr., had bap. Jane, Feb. 23, 1772; Elshie, April 24, 1774.

Joseph Combs, S. T., had bap. David, June 27, 1773; Elizabeth, Feb. 5, 1775; Thomas, May 18, 1777.

Joseph Combs had bap. Elizabeth, Oct. 12, —; Mary, — 15, —.

Wm. Cole, deceased. James & Margaret presented by the Widow, their Mother, May 29, 1737; Mary, upon profession of her own faith, Nov. 3, 1745.

Samuel Craig had bap. Elizabeth, Sep. 16, —; John, Jan. 21, —; William, March 15, —; Ursilla, May 1, —; Mary, Nov. 3, —.

John Combs, son of Thomas, had bap. James, Dec. 14, —5; Charles, Sept. 9, —9; John, Aug. 25, 1771; Jonathan, Oct. 17, 1773.

Joseph Cowenhoven, son of William, had bap. Ealenor, March 13, 1757.

Daniel Covert, had bap. Peter, Feb. 4, 1776; Mary, Sept. 21, 1778.

Williamtye Cowenhoven, Widow of Elias Cowenhoven, Baptized on publick profession of her Faith, May 22, 1757.

Peter Cowenhoven, son of William, had bap. Mary by his Wife Anne, daughter of Thomas Davies, May 19, 1751; Lewis, Oct. 16, 1752; Thomas, Feb. — 1756; Elizabeth & Phebe twin children, June 26, 1768.

Thomas Craig, had bap. John, Oct. 27, 1751; David, Jan. 19, 1755.

Thomas Craven, had bap. Peter, Feb. 9, 1752.

William Compton, had bap. Lucia, Feb. 25, 1753; John, May 11, 1755; Elizabeth, Oct. — 1756; Joseph, May 4, 1760.

John Cowenhoven, son of Albert, had bap. David, March 4, 1753.

David Cowenhoven, son of William, had bap. Sarah, Oct 26, 1755; John, Mar. 26, 1758; Anne, Aug. 17, 1760; David, July 10, 1763; Garret, May 11, 1766; Elizabeth, June 25, 1769.

Albert Cowenhoven, the son of William, had bap. Elizabeth, May 13, 1759; — — — Feb. 14, 1762; Eleanor, presented by the mother, the father being dead, June 14, 1764.

Sammuel Craig, son of John, Deacon, had bap. John, June 27, 1773.

Peter Clark, had bap. Elizabeth, by a second wife, July 22, 1759.

William Clayton, son of Abraham, had bap. Thomas, April 15, 1764.

William Cahale, had bap. Anne, May 18, 1760.

Wm. Covenhovn, son of Benjamin, had bap. Cathrine, Aprile 7, 1775.

Garret Cowenhoven, had bap. Gertrude, Aug. 17, 1760.

William Cole, had bap. David, May 1, 1763; Zilpah, June 29, 1766.

John Calvert, had bap. William, May 14, 1775; Michael by Mr. Smith, May 10, 1778; Mary, by Mr. Woodhull, June 20, 1779.

Isaac Cowenhoven, son of William, had bap. Sarah and Eleanor, July 10, 1763; Elizabeth, Feb. 23, 1766; Thomas, Sep. 13, 1767.

William Craige, son of Archd. Craig, Esqr., had bap. James, —; David Dec. 6, 1755; Samuel, May 17, 1758; Mary, Apr. 25, 1760; John, June 6, 1762; Anne, May 6, 1764; Ursila, May 18, 1766; Margaret Oct. 30, 1768.

John Covenhovn, son of Wm. Millar, had bap. Cathrine, July 14, 1771; Abigale, June 13, 1773; William, Aug. 7, 1774; John, Aprle 21, —; Sammucl, — —.

William Craig, had bap. James, —; Alexander, Jan. 28, —.

Wm. Cowenhoven, son of Peter, had bap. Mary, Aug. 1, —

1731-2 D — & Eleanor Campbell joined in Wedlock Feb. 24. —

Charles Carson, had bap. Daniel, Feb. 21, —.

Thomas Combs had bap. Thomas, Sept. 24, —; Elizabeth, Feb. 9, —; Joseph, Aug. 28, 1743.

Abraham Clayton, had bap. himself, and Martha his daughter by Mr. Wales, Jan. 28, —; Mary, Feb. 9, —; Rachel, June 12, —; Abraham & William, Baptized at home because amiss, June 26, 1746.

Wm. Clark, deceased. Elizabeth, bap. April 29, —. Presented by her Aunt, Ann Reed.

Charles Carson, had bap. Francis, Sep. 16, —; Joseph, Aug. 8, —.

Andrew Crawford, had bap. Gideon and James, Baptism being neglected to the first, Sept. 16, —; William and Ursilla, at the same time was Baptized Mary his wife upon profession of her Faith, — 12, —; John, and Andrew Home, not twins, June 27, —.

Robert Cumming, had bap. Mary, Feb. 12, —.

Hannah Craig, had bap. Leah, — 19, —.

William Crawford, had bap. Margaret, June, 4, —; Said Crawford married said Hannah Craig; William Redford, May 4, —; Gertrude, May 23, —; Perregrine, April 21, —; Lewis, July 19, —; Lydia, May 13, —.

Nicholas Cook, had bap. Thomas, March 26, —; John, Aug. 11, —; Elizabeth, June 8, —; Rachel, April 17, —; Hannah, April 6, —; George, April 24, — 8; Jonathan, Sept. 16, — 0; Benjamin, Oct. 17, — 6.

Moses Craig, had bap. Thomas a son, & Catharine a daughter, April 13, — 5.

Wm. Cowenhoven, son of Peter, had bap. William, Sep. 28, 1735; Samuel, Sep. 24, 1738; Sarah, Aug. 5, 1744; John, Aug. 24, 1746.

Abraham Clayton, had bap. Thomas, June 5, —.

Samuel Crawford, had bap. Reyntie & Keturah, both this day, Aug. 25, 1745.

John Craig, son of Archibald, had bap. James, March 27, 1768; John, April 26, 1772; Lewis, Feb. 26, 1775.

Robert Cuming was married to Mary Noble, Jan. 8, 1746, being his second wife, had bap. Catharine, the first Child of the Second Marriage, May 1, 1748; Anna, (Alias Agnos), May 27, 1750; John, at a

Catechising at Mr. A. Mattison's, Feb. 5, 1752; Margaret, July 28, 1754.

Benjamin Clark, had bap. Mary, June 18, 1749; Elizabeth, April 15, 1753; Alexander, June 9, 1754; Andrew, April 18, 1756.

Richard Compton, had bap. Joseph, May 6, 1750.

Joseph Clayton, son of John, had bap. Himself & his Wife Hannah, on profession of their Faith, & then their Son John, Nov. 6, 1757; Joseph, Sep. 17, 1778.

Thomas Combs, Jr., had bap. Solomon, April 9, 1758; Rachel, Oct. 18, 1761; Esther, June 14, 1764.

Daniel Clark, had bap. John, Aug. —, 1758.

Frederick Deboogh, had bap. Frances, a Daughter, Jan. 21, —; Sarah, Jan. 8, —4.

William Davison had bap. ——— presented by the Mother, Sep. 24, 1732.

John Davison, had bap. Mary, presented by the Mother, Jan. 28, 1733.

Robert Davison had bap. John, Dec. 29, 1734; William, July 11, 1736; Alice, Jan. 13, 1740; Robert, May 23, 1742; David, Oct. 15, 1752.

Hannah Brown, (Alias Deboogh), had bap. Thomas, April 6, 1755.

Isaac Dey had bap. Hannah, May 4, 1735; Gilbert, Aug. 13, 1738; Isaac, May 10, 1741; Sarah, Aug. 21, 1743.

Frederick Deboogh, had bap. Isaac, May 2, 1736; Benjamin, Nov. 13, 1737.

John Davison, blacksmith, had bap. Mary, Sept. 9, 1739.

William Deveny, had bap. William, Sep. 1, 1745.

John Drommond, deceased. Ruth Drommond, a young Woman grown, bap. May 25, 1752, on profession of her Faith.

William Devinney had bap. John, May 10, —, by Mr. Smith.

Joseph Dennis, a Man above 60 years of Age, Baptized upon profession of his Faith, April 14, —.

Dinah, Negro Wench of Hendrick Voorhees, bap. upon profession of her Faith.

John Davies had bap. Catharine, April 16, 1757.

James Denham. John, baptized Aug. 5, 1759, on profession of his own faith, being a young man grown.

Aaron Davis, had bap. Jannet, June 5, 1774; Aaron, March 30, 1777.

John Davison. His wife, Elizabeth, baptized on profession of her faith, & James his son, July 9, 1775.

Abraham Egburg, had bap. Polley, Presented by the Mother, Oct. 31, 1779.

Michael Errukson, had bap. Thomas, May 5, —4; Susanna, Aug. 19, —9.

James English, had bap. Elizabeth, March 23, 1734; Jonathan, March 19, 1738; John, Sept. , 1739; James, Son of his Son James Deceased, July 10, 1768.

David English, had bap. Mary, & his Apprentice William Cole, March 20, 1737; Jane, Sept. 24, 1738; David, March 17, 1741; Margaret, Aug. 26, 1744.

Mr. Thomas Eaton, (Son of John Eaton, of Shrewsbury), a merchant in New York, Baptized on profession of his own Faith, Aug. 20, 1749.

George Eagger, had bap. William, May 6, 1750; Daniel, April 26, 1752; both presented by the father, the mother not joining.

Elizabeth Eaton & Johannah Eaton, (Daughters of John Eaton, Esqr. Deceased), Young women grown, Baptized on profession of their own Faith, Aug. 5, 1750.

Michael Errickson, Jr., had bap. John, Dec. 3, 1752.

David English, son of James, had bap. Jane, Nov. 30, —; Margaret, July —, 1758; David, Oct. 24, 1760, Being a Thanksgiving Day; James Robinson, May 1, 1763, Presented by the Mother ——— Dead.

Cornelius Erwing, had bap. James, Phebe, Cornelius, Daniel & Jo— Sep. 10, 1758; Baptized at one time & presented by the father & —.

Jonathen English married Wm. Laird's daughter Elizabeth, May —, 1763; had bap. Margaret, June 3, 1764; Elizabeth, June 29, 1766; David, May 14, 1769.

George Elliot, had bap. Alexander, June 10, 1764.

Thomas Erickson, had bap. Janet, April 14, 1765; James, May 15, 1768; Timothy, Aprile 21, 1771; Sammucl, Aug. 22, 1773; Susanna, June 1, 1777.

Robert English, son of James, married Robert Montgomerie, Esqrs. daughter Jane; had bap. Robert, Sep. 22, 1765.

John Freeman had bap. Mary Howel, June 29, 1777.

Jonathan Forman, Esqr., had bap. David, ——— 4, —.

David Forman, had bap. Jonathan, June 4, 1758; Samuel, Sept. 19, 1764; Daniel, June 11, 1769.

Aaron Forman deceased's Children. George and Priscilla, these two made profession of the Faith for themselves, Jan. 23, —; Lewis, Andrew, Lydia, Phebe, Robert, these five were presented by their Mother who engaged for their Instruction in the Faith.

Peter Forman, had bap. Anne, Jan. 27, —; Jonathan, April 5, —; Mary, April 9, —, the Fast Day before the L. Supper; Jane, Jan. 21, —; William, Oct. 6, —; Ealeanor, Sep. 9, —; Peter, Apr. 4, —6; Samuel, Dec. 11, —7; Heleana, Sep. 9, 1759; Lydia, Jan. 31, 1762.

Aaron Forman. Elizabeth, the Wife of Said Aaron Baptized upon profession of her Faith, Oct. 29, 1748.

Samuel Forman, had bap. Catharine, June —, 1753; Jonathan, Dec. 14, 1755.

George Forman, had bap. Aaron, Dec. 6, 1755.

Jonathan Gordon, had bap. Ambrose, July 1, 1750; Priscilla, Apr. 26, 1752; Ezekiel, Aug. 4, 1754; Jane, Apr. 17, 1757; Catharine, June 1, 1760; Elizabeth, Jan. 22, 1764; Lewis, Apr. 6, 1766.

Samuel Goodenough, had bap. Mary, June 5, 1757; Sarah, May 7, 1758.

John Gaston, Jr., whose Father was Murthered by the Indians; had bap. William, Sep. 6, 1761; Joseph, July 17, 1763; John, Apr. 14, 1765; Samuel & James, Twin Children, Apr. 12, 1767.

Charles Gorden, son of David Gordon, had bap. ——— —, 1762; Hannah, Oct. 7, 1764.

Daniel gaston, had bap. John, Aprile 14, 1776.

John Gordon, had bap. Lydia, June 15, 1740.

David Gordon, had bap. Charles, Jan. 31, 1742; John, Sep. 11, 1743;

Elizabeth, June 1, 1746 ; William, Apr. 3, 1748 ; David, May 27, 1750 ; Hannah, June 28, 1752 ; Alice, Sept. 21, 1754 ; Peter, Apr. 15, 1759 ; Lewis, Nov. 22, 1761.

Charles Gordon, had bap. Robert, Sep. 17, 1742 ; Mary, the first child by Gertrude his Second Wife, which had been George Walker's Wife & Widow, Dec. 11, 1748.

Hugh Greeg, had bap. William, July 10, 1743 ; Hugh, June 16, 1745 ; James, Sept. 27, 1746.

Elias Golden, had bap. John, Aug. 23, 1747.

James Graham, had bap. Anne & Sarah, at home, July 26, 1731.

John Glendinnen, had bap. John, Sep. 16, 1733.

Peter Gordon, had bap. William & Elizabeth, twins, Nov. 3, 1734 ; Catharine, Oct. 17, 1736 ; Alice Apr. 15, 1739 ; Margaret, the first child by his Second wife, Mary Craig, Jan. 8, 1744 ; Peter, Nov. 3, 1745 ; Archibald, Feb. 21, 1748 ; Mary, Mar. 4, 1750 ; Sarah, Jan. 5, 1752 ; Lewis, July 7, 1754.

John Graham, had bap. Mary, Mar 4, 1739.

John Gaston, had bap. Mary, Dec. 9, 1739 ; James, Mar. 28, 1742 ; Hugh, July 15, 1744 ; Mary & Elizabeth, Twin Children, Mar. 8, 1747 ; Daniel, Apr. 3, 1749 ; Catharine, June 2, 1751 ; John, Jan. 20, 1754 ; William, July 18, 1756 ; Jane, Mar. 25, 1759.

William Hults, had bap. Jane, Sep. 19, 1764 ; Margaret, Apr. 13, 1766 ; William, May 14, 1769 ; Peter, July 28, 1771 ; Jane, May 8, 1774.

Coneraed Hendrickson, had bap. Elizabeth, Nov. 22, 1761.

Samuel Harvey, had bap. Thomas, June 24, 1751.

Thomas Hankinson, son of Robr., had bap. Margaret, presented by the Mother, Hugh McFerrin's daughter, Apr. 4, 1762.

James Hill, had bap. Elizabeth, Aug. 24, 1755.

William Hendrickson Married Charity Robinson, Dec. 23, 1757 ; had bap. John, Nov. 19, 1757.

Samuel Heriot, son-in-law to Joseph Ker, had bap. Margaret, June 15, 1760.

Keineth Hankinson, had bap. Keineth, June 7, 1772 ; Lydia, June 19, 1774.

John Henderson, Jr., had bap. Elizabeth, Feb. 4, 1762 ; Borne 23 Dec. 1761. Anne, March 27, 1763 ; Borne 21 Jan. 1763. William, June 2, 1765 ; — March 31, 1765. Jane, June 7, 1767 ; Borne 2 May, 1767 ; Deceased Sept. 27, 1773. Thomas, Apr. 15, 1770 ; Borne 9th Day february, 1770. Mary, Aprile, 26, 1772 ; Borne 8th Day of March, 1772. John, June 12, 1774 ; Borne 18th Day of Aprile, 1774. Charles Lee, Oct. 7, 1776 ; Borne 27th Day of July, 1776. Jane the Second, Aprile —, 1779 ; Borne 21st Day of Octobr., 1778. Elizabeth, Aprile 29, 1782 ; Borne 26th Day of Octobr., 1781.

John Hutton, had bap. Mary, Oct. 6, 1734.

Richard Hankins, had bap. Hugh, Aug. 29, 1736 ; Rachel, Apr. 2, 1742 ; Euphunia, May 14, 1744 ; all presented by the mother, who is John Fraizer's daughter.

William Huggon, had bap. Joseph, May 29, 1737 ; Elizabeth, by his Second Wife, June 24, 1758 ; Sarah, Sep. —, 1759.

Charles Hibbets, had bap. James, May 29, 1737 ; Mary, Sep. 9, 1739 ; Charles, Nov. 1, 1741 ; Elizabeth, May 6, 1744.

Silvester Hughs, on Profession of his Faith, Sep. 24, 1738.

Hendrick Hanse. Janatie or Jane, presented by the Mother, Mar. 2, 1746.

William Hampton, Widw., Married Wid. Gertrude Craig, had bap. Samuel, their first child that lived, July 2, 1749 ; Gertrude, —, 1751 ; Catharine, Apr. 13, 1755.

John Henderson, had bap. Jane the Second, May 19, 1751.

Hannah, an Old Negro Wench of the widow of Cornelius Cowenhoven, Deceased, bap. upon profession of her faith, June 17, 1744 ; Aged above 80 years.

John Henderson, had bap. Jane, The first Child ever the Rev. Mr. John Tennent Baptized, Dec. 26, 1730. Jane Henderson stept in the Lord Jan. 4, 1749 ; Elizabeth, by Mr. Wales, Jan. 28, 1733 ; Married June 19, 1755. Anne, by Mr. Wm. Tennent, Jr., Feb. 9, 1735 ; Deceased June 18, 1748. Stevens Nicholas, Apr. 24, 1737 ; Deceased Nov. 27, 1737. Michael, Jan. 22, 1739. John, Oct. 3, 1741. Thomas, Aug. 28, 1743 ; he married Mary, daughter of Jno. Hendricks, Sep. 23, 1767. Margaret, Apr. 27, 1746 ; She Married Wm. Tinney, July 23, 1769. Anne, the Second, Dec. 18, 1748 ; Deceased June 13, 1749.

Hannah Hankinson, bap. on the profession of her own Faith, Feb. 24, 1732, Aged 13 yrs.

Joseph Hankinson & Thomas, his son, bap. Feb. 24, 1734 ; The father having made a publick profession of his faith ; Aaron, Apr. 4, 1736 ; William, Nov. 27, 1737 ; Anne, Mar. 11, 1739 ; John and Joseph, after his Removal to Readington, Oct. 19, 1746.

William Hampton, had bap. Isabella, Feb. 24, 1734 ; Timothy, Oct. 5, 1735 ; Alice, Nov. 6, 1737 ; John, Jan. 13, 1740 ; Lewis, June 13, 1742 ; Elizabeth, Aug. 15, 1744.

William Hughs Daughters. Catharine, bap. Jan. 26, 1766 ; Margaret, — 1766, on profession of their owen faith.

Michael Henderson, had bap. John, Feb. 17, 1766 ; James Anderson, July 19, 1767.

Samuel Henderson, married George Rhes daughter Margaret, had bap. David, Nov. 1, 1767 ; William, — 1770.

James Herbert, married Wm. Cowenhoven Albs. Daughter Elizabeth, had bap. —, June 10, 1770.

Richard Herbert, had bap. Cathrine, April 4, 1776.

Doctor Thomas Henderson, had bap. Mary, Oct. 2, 1779.

William Jolley, had bap. David, Apr. 25, 1732.

William Johnston, had bap. James Montgomery, Aprile 14, 1776 ; William, Feb. 14, 1779.

Joseph Johnson, had bap. John, May 5, 1734 ; Griffith, July 27, 1735.

Abraham Jones, had bap. Elenor Robinson, presented by the mother, Feb. 19, 1775.

Mihael Johnston, Married to Euphenia Watson May 17, 1750, had bap. Peter their first Child, Aug. 12, 1751 ; Mary, Feb. 18, 1753, Deceased Sept. — 1754 ; John, Mar. 2, 1755 ; Mary, June 22, 1757, Deceased — 1764 ; William Watson, Sept. 30, 1759 ; Jane, July 5, 1761 ; Margaret, July 10, 1763 ; Michael, July 7, 1765 ; Thomas, Jan.

22, 1768, Baptized at a Catechising at Mr. Cooks ; Joseph, May 9, 1772, his Mother was Buried the same Day.

Hendrick Johnson, had bap. James, Aug. 19, 1753 ; Mary, July 31, 1757 ; Mindert, Oct. 7, 1759 ; Samuel, Jan. 15, 1764.

John Jewel, had bap. Jane, July 9, 1769.

John Jammison, had bap. William, May 14, 1775.

Catharine Job, daughter of Geo. Job Jr., Feb. 8, 1756, Baptized on profession of her own faith.

Jaef a Negro Man of Roelef Schenck Brewer Baptized Sep. 27, 1747, on profession of his faith.

Joseph Ker, had bap. Mary, Oct. 20, 1734 ; Margaret, June 4, 1738 ; Ursula, —, 1742 ; Sarah, July 8, 1744 ; Waltar, Aug. 11, 1745 ; Euphunea, the first child to his Second Wife, Mar. 13, 1748 ; Ursulla, Aug. 6, 1749 ; Anna, Jan. 1, 1751 ; Ebinezer, Nov. 25, 1754 ; Lydia, Sep. 19, 1756.

Richard King, had bap. Robert, March 4, 1736 ; James, Sept. 4, 1737.

Walter Ker, son of Samuel, had bap. Ezekiel, Apr. 30, 1758 ; Watson, Mar. 1, 1761 ; Sarah, May 13, 1764.

Joseph Ker, had bap. Rachel, March 23, 1760.

Kate, a Negro Wench of Benj. Van Cleef's, March 14, 1742, on profession of her faith.

Joseph Kinnan, had bap. Ealeanor, Nov. 18, 1753.

William Ker, had bap. Margaret, April 18, 1731, the first Baptized in the New Meeting House ; Mary, Nov. 4, 1733 ; Nathan, Oct. 3, 1736, the first of his Second Wife's Children ; Elizabeth, March 19, 1738 ; Hannah, Aug. 31, 1740 ; Lydia, Feb. 7, 1742 ; Sarah, Sept. 18, 1743 ; Nathaniel, Sept. 15, 1745 ; Waltar, Dec. 18, 1748.

Samuel Ker, had bap. Waltar, Mar. 12, 1732 ; William, Mar. 25, 1733 ; Joseph, Sept. 22, 1734 ; Elisabeth, Nov. 15, 1735 ; Isbela, Mar. 20, 1737 ; Jacob, Dec. 17, 1738 ; Samuel, Dec. 6, 1740 ; Rachel, June 20, 1742 ; John, Feb. 12, 1744 ; Catharine, Mar. 16, 1746 ; Stephen, Apr. 28, 1751.

John Ker, had bap. Rebeca, July 19, 1732 ; Joseph, May 5, 1734.

Moses Laird married Elisabeth, the daughter of James English, had bap. David, May 10, 1767 ; William, Jan. 8, 1769 ; Catharine his Second wife on profession of her faith, & Elizabeth their daughter, Aprile 17, 1773 ; Catharine, Oct. 31, 1774.

Peter Longstreet, had bap. Elias, June 14, 1767 ; Anne, April 29, 1770.

Danniel Lane, had bap. His wife Lyda, Jan. 27, 1775, on Profession of her own faith, & then their daughter Cathrine ; David, Oct. 13, 1776.

David Loyd, had bap. Elias, Jan. 27, 1775 ; Peter, Sep. 14, 1777.

Dr. Peter LaConte, had bap. William, John Eaton, & Margaret at home, ———— ; Thomas, July 26, 1747 ; Peter, May 19, 1751.

William Laird, son of Thomas, had bap. Jane, Aug. 21, 1768 ; Sarah, Oct. 28, 1770 ; Thomas, May 28, 1775.

Rachel Lovell, a young & grown Woman, Baptised upon profession of her faith, Dec. 4, 1742.

John Lloyd, had bap. Anna, Apr. 26, 1747; Margaret, July 3, 1748.

John Laird, had bap. Susanna, Sep. 3, 1775.

Alexander Laird, Deceased, Sep. 8, 1771, had bap. His Wife Lydia, Daughter of Robert James, and then his son William, —, 1756; Robert, —, 1758; Richard, June 22, 1760; Amie, Sept. 26, 1762; Elisabeth, April 14, 1765; Lydia, Aprile 7, 1771.

Aaron Longstreet, of Rocky Hill, had bap. Lydia, June 10, 1759.

John Lambertson, had bap. Roleph, June 20, 1731.

William Laird, Deceased Aug. 16, 1772; had bap. Alexander, Nov. 4, 1733; Moses, Oct. 19, 1735; Sarah, July 10, 1737; Jane, Oct. 19, 1740; Elisabeth, July 4, 1742; Mary, April 15, 1744; Margaret, Apr. 27, 1746; Beavan, May 22, 1748; deceased Sep. 21, 1774; William, Oct. 22, 1751.

William Logan, had bap. Sarah, May 19, 1734; Stoffel, Aug. 31, 1735; William, Dec. 18, 1737.

Wm. Laird, son of Wm. had bap. William, by Mr. Smith, May 10, 1778.

Nathaniel Morgan, had bap. Hannah, July 4, 1736.

Thomas Laird, had bap. Moses, May 19, 1734.

John Lowrey, had bap. Nathaniel, May 29, 1736; Jane, Sept. 18, 1738.

David Lee, had bap. Patience, July 2, 1738.

Timothy Lloyd, Jr., had bap. Peter, June 20, 1742; David, Feb. 10, 1745.

Daniel Lott, had bap. Mary, July 9, 1775.

William Laird, had bap. Susanna, Apr. 21, 1754.

Robert McAfie, had bap. Agnos, Feb. 18, 1750; Elisabeth, presented by the Mother the father being absent, March 18, 1753; Ealeanor, Both parents engaged, March 22, 1755.

John McChesney, deceased March 10, 1775; had bap. Robert, May 14, 1758; James, by Second Wife, March 30, 1760; John, April 8, 1764; Eleanor, May 11, 1766; William, July 10, 1768; Samuel, Aug. 5, 1770; Joseph, Aprile 18, 1773.

Francis Mount, married Andr. Reed's daughter. Ezekiel, bap. June 7, 1767; Anne, July 16, 1769, both presented by the Mother; Elisabeth, June 5, 1774.

Mary Montier a Grown Young Woman, Baptized on her profession of her Faith, March 27, 1763.

Daniel Mackelwain, had bap. Margaret, Sep. 2, 1744.

Hugh Mack Gill, had bap. William, June 28, 1767.

Robert McKnight, had bap. John, May 8, 1774.

Mink, a Negro Man of Court Schenck's upon profession of his faith, July 5, 1741.

Moses, a Negro Man of ——— upon profession of his faith, June 18, 1749.

William McKnight. Sarah Wife of Wm. McKnight upon profession of her Faith, Dec. 16, 1744; had bap. Robert his first child, Nov. 3, 1745; Jane, —, 1747; Amie, July —, 1749; John, April 28, 1751; Lewis, June 24, 1753; Mary, Jan. 26, 1755; James, May 8, 1757; Thomas, Dec. 10, 1758; Joseph, Oct. 19, 1760.

Andrew McGallird, had bap. James, July 19, 1747.

Ammariah Morris had bap. Garret, May 11, 1775 ; Mary, June 20, 1779, both presented by the mother.

James Moorhead had bap. William, May 8, 1748.

Robert McGallird had bap. Jane, March 26, 1749.

Hugh McFerrin had bap. Margaret, July 11, 1736 ; Robert, Nov. 26, 1738 ; Isabella, Dec. 13, 1740 ; Susanna, Mar. 20, 1743.

John McFerrin had bap. Daniel, May 29, 1737 ; Elisabeth, March 4, 1739.

Humphrey Mount, had bap. William, May 14, 1739, Presented by the Mother.

Robert Morris, had bap. Wilson, May 11, 1775 ; William, June 20, 1779, both presented by the mother.

Matthias Mount, had bap. John, June 5, 1743 ; Rachel, — — —.

Richd. Mills, had bap. William, Mar. 25, 1750, presented by the Mother ; David, Oct. 22, 1752, presented by the Mother also.

Samuel McConky, had bap. William, March 11, 1744 ; Jacob, Sept. 13, 1745 ; John, July 19, 1747 ; Anne, Apr. 23, 1749 ; Mary, March —, 1751 ; Samuel, June 10, 1753.

Hugh McFerrin had bap. Elisabeth, Dec. 6, 1730 ; Jane, Nov. 4, 1733.

Daniel McCay had bap. Elisabeth, May 2, 1731 ; Daniel, presented by the mother, the father being dead, Nov. 4, 1733.

Humphry Mount had bap. Brittan, June 2, 1731 ; Dorcas, May 5, 1734 ; Mary, June 7, 1736 ; all presented by the mother.

Jacob Mattison had bap. Anne his wife, Feb. 11, 1732 ; Elisabeth his Daughter, — — — ; Mary, Jan. 8, 1734.

Andrew Mains, had bap. Andrew, July 19, 1732 ; Charles, March 31, 1734 ; Jane, June 22, 1735.

John McConnel had bap. Eleazar, Sep. 1, 1733 ; Martha, March 28, 1736.

Duncan McCay had bap. Mary, Catharine, Anne & William, all at once, Oct. 5, 1735 ; James, June 12, 1737 ; John, April 1, 1739.

Joseph Newton, his wife Eleanor, daughter of John Anderson, Esqr., had bap. Thomas and James, Nov. 2, 1766 ; Kenneth Anderson, Oct. 23, 1768, presented by the Mother, the Father being Absent.

George, a Negro Man, belonging to Joseph Van Matren, Baptized on profession of his faith, Oct. 25, 1761.

Negro Woman, Hagar Slave of Hendr. Hendrickson, Dr. Baptised on profession of Faith, Apr. 14, 1751.

Negro Mink, had bap. Peter, Sep. 18, 1748, the Mother lives at Mr. Jas. Robinson's ; Ninus, Sept. —, 1751, Mr. Robinson Joined with the Child's father.

Mr. Robt. Cummings. Negro Cube, bap. Oct. 16, 1752, on profession of his own faith ; Titus, Apr. 15, 1753, Child of Sd. Cube ; Samson, May 8, 1757, Child of Sd. Cube.

Mr. Cumming. Mimbo, Cube's Wife, bap. Aug, 18, 1765, on profession, &c.

John Newal had bap. Adam, Apr. 4, 1731.

Thomas Nesmith, had bap. Anne ; Father & Child Baptized together July 19, 1732 ; Margaret, May 26, 1734.

John Newal, had bap. Agnos, Dec. 23, 1733.

William Norcross was married to Martha Mattison, Dec. —, 1745 ;

Baptized upon profession of his Faith, June 5, 1743; had bap. John, his first Child, Jan. 11, 1747; Aaron, on fryday before the Lord's Supper, Apr. 8, 1748; Elisabeth, Dec. 31, 1749; Abraham, Dec. 22, 1751; Rebeca, Sep. 15, 1754.

Thomas Newman, Baptised upon profession of his Faith, Aged about 18 or 19 years, May 13, 1750; had bap. his first child, George, by Mary, the Daughter of Mr. George Wilkie & his Wife, Aug. 18, 1754.

Elisabeth Nichols, bap. Aug. 4, 1754; Anne Nichols, bap. June 22, 1755; Daughters of Joshua Nichols, Baptised on profession of their faith.

Alice, Negrowench of Benja:V:Cleef, & Diana, Negrowench of John Longstreet, were Baptized May 13, 1753, on profession of their faith.

Negro Samson, belonging to Mr. Wm. Rue, bap. Oct. 26, 1755.

Cofie, Negro to Michael Johnston, bap. Oct. 17, 1756.

James, Negro to Mr. Tennent, bap. June 5, 1757.

Jack, Negro to Capt. Joseph Rue, bap. Aug. 6, 1758.

Jaef & Rose, man & Wife, Negroes to Capt. John Van Cleef, bap. Jan. 7, 1759.

Thomas & Mary, Negroes belonging to Jacob Weykof, bap. Nov. 2, 1766.

Thomas Napier, had bap. John, Oct. 31, 1769.

John Pittinger, had bap. Richard, Oct. 5, 1760.

Widow OHarra had bap. Sarah, Oct. 12, 1760, the Father, John OHarra, being lately Deceased.

Bryan OGallouchor, had bap. James, Sept. 16, 1750; Ebenezar, March 2, 1755; John, June 5, 1757; Agnes, April 15, 1759; ———, Jan. 24, 1762; James, Aug. 5, 1764; Catharine, May 11, 1766; Samuel, Nov. 5, 1769.

George OBryan. Margaret, bap. May 3, 1756; presented by the Mother, the father not appear.

Bryan ODoherthy. Hannah, bap. April 13, 1766; Susanah, ———, ———; both presented by the Mother.

Henry Perine, Son of John, had bap. Lydia, April 5, 1767; Joseph, July 23, 1769; Mary, Aug. 11, 1771; Henry, Nov. 14, 1773; William, Mar. 26, 1775; Mathew Rue, June 29, 1777.

Parent Sammucl, had bap. Michale, Nov. 1, 1772.

Josiah Parent, had bap. Thomas, July 19, 1732; Margaret, May 31, 1734.

James Pettit, had bap. James, Feb. 9, 1735; Kezia, May 29, 1737; Stephen, June 3, 1739.

Daniel Perrine, had bap. Daniel, Oct. 5, 1735; Elizabeth, Aug. 8, 1736; Hannah, May 4, 1739; Elizabeth, April 15, 1744; the last three presented by the Mother.

William Preston, Jr., had bap. Hannah, May 27, 1750.

Richard Pittinger had bap. Euphunea, June 20, 1736; John, Apr. 22, 1739; Rachel, March 28, 1742; by his second wife, Samuel, Aug. 18, 1754; the Second wife had been the wife of Wm. Deveny.

Richard Pittenger, Jr., had bap. Jacob, Jan. 1, 1758; Euphemia, Oct. 28, 1759.

Peter Perrine, of Matchaponix, had bap. Mary, July 11, 1736; Martha, Nov. 5, 1738; Margaret, May 10, 1741; William, Apr. 15, 1744.

Tobias Polhemus, had bap. John, March 19, 1738.

Joseph Preston, had bap. Rebeca, Nov. 13, 1737.

Samuel Parent, had bap. Robert, March 27, 1743; Samuel, July 26, 1747.

William Rue son of Matthew, had bap. Matthew, July 30, 1763; Samuel, Nov. 24, 1765; William, June 7, 1767; Mary, Dec. 6, 1773; Richard & Margaret, Sept. 26, 1779.

Joseph Robinson son of James. His Wife Unice & her sister Hannah Baptized on profession of their Faith, & his Daughter Mary presented by the parents, Oct. 18, 1767; James, July 9, 1769.

David Rhe, had bap. Cathrine Nott, April 4, 1776.

John Rue, had bap. Joseph, Oct. 31, 1779.

Mathew Rue, had bap. Abigale, Aprile 9, 1780.

Peter Rosabach, had bap. Aeltije, May 27, 1757.

Eleanor Reynolds a young grown Baptized on profession of her Faith, Nov. 2, 1766. She is the daughter of William Reynolds deceased.

James Reed, had bap. James, Aug. 14, 1737.

Isaac Ross, had bap. John, Feb. 2, 1735.

John Reed, had bap. Jane, May 26, 1734.

David Rhe, had bap. Jonathan, Sep. 26, 1731; Nelley or Nealtije, Dec. 30, 1733; Janet, May 16, 1736; David, Sep. 22, 1740; Anne, March 6, 1743.

James Robinson, had bap. Mary, Feb. 5, 1732; Jane, Feb. 25, 1734; John, Oct. 3, 1736; Charity, March 4, 1739; Henry or Hendrick, July 12, 1741; Joseph, March 25, 1744.

James Rue, had bap. Mary, Jan. 28, 1733.

Thomas Redford, a Man grown, made open profession of the Faith, and was bap. April 29, 1733.

William Rogers, had bap. William, April 29, 1733; Mary and Elizabeth, May 9, 1736; Rebeca, presented by the mother, May 10, 1752.

Widw. Margt. Robinson, had bap. James, Sep. 16, 1733.

Robert Rhe, had bap. Margaret, Aug. 24, 1746, Said Rhe's first Child deceased Nov. —, 1747; David, Sep. 18, 1748; Margaret the Second, March 17, 1751; Anna, Sept. 9, 1753; Mary, Dec. 6, 1755; Jonathan, April 9, 1758; James, Sept. 28, 1760; David, Baptized by Mr. Wm. Tennent, Jr., March 10, 1763; Robert, Dec. 15, 1765; Margaret, June 26, 1768.

George Rhe, had bap. Anna, Sep. 26, 1746, the Fryday before the Ls. Supper; David, June 26, 1748; Mary, Oct. 28, 1750; Margaret, Oct. 16, 1752; Elizabeth, on a fast day, June 4, 1755.

Ruth Rounay, was Baptized upon publick profession of her Faith, July 13, 1735.

Janet Carswell, alias Reed, had bap. Sarah, July 5, 1741.

Charles Rhoades, had bap. Hester, or Esther, Oct. 27, 1751.

—— Robinson, Son-in-Law to Andrew Mains, had bap. Elizabeth, May 10, 1752.

Henry Robinson married Anne Rhe, daughter of David Rhe, Esqr.; had bap. Charity, Apr. 14, 1765.

Andrew Reed, had bap. Mary, — — —; John, March, 26, 1758; Samuel, Apr. 13, 1760; James, May 6, 1762.

Jonathan Rhe married to Lyda Forman, daughter of Aa: Forman, Decd.; had bap. David, May 11, 1755; Aaron, May 8, 1757; Esther, July 29, 1759; John, Apr. 4, 1762; Anne, Oct. 25, 1767, presented by the Mother, the Father being dead.

James Reed, son of John Reed, had bap. Aaron, March 21, 1756.

George Riddel, had bap. Agnos, Dec. 21, 1755; Margaret, Aug. 20, 1758; John, July 5, 1761; Elizabeth, Nov. 28, 1762; David, Aug. —, 1765; Mary, July 13, 1766.

John Shaw, had bap. Sarah, at home for Sufficient Reasons, Nov. 23, 1733; John, Thomas, Henry, Joseph, Elizabeth, Dec. 13, 1744. All these Baptized at one time at a Catechising at Mr. Shaw's House.

John Smith. John & Joseph sons, & Sarah & Esther daughters, all Baptized at once, June 1, 1735.

Michael Sweetman, had bap. Jane, at princetown, —, 1733; John, May 2, 1736; Michael, June 25, 1738; Thomas, Oct. 19, 1740; Catharine, Aug. 15, 1742; Margaret, Oct. 7, 1744; Henderson—John, Feb. —, 1747; Anne, Mar. 26, 1749; John & Mary, Twins, Mar. 25, 1752, John Died 4 days After.

Moses Smith, Dec'd. Moses & Dorothy, presented by the Mother, & Eleanor, Presented by Thomas Kinnan & his Wife, Aug 29, 1736.

John Stuart, had bap. Stephen, Nov. 20, 1737, presented by the Mother; Margaret, April 24, 1743, presented by Father & Mother.

John Service had bap. Esther, Mar. 19, 1738; James, Jan. 13, 1740.

Patience Stout, was Baptized on profession of her Faith, May 18, 1741.

Richd. Stillwell, had bap. Hannah, Sept. 13, 1745, presented by the Mother.

Henderson Sweetman, had bap. Michael, Aprile 2, 1775; Forman, June 1, 1777.

Simeon, Negro Man of Capt. Matthias Lane, baptized on profession of his faith, Feb. 22, 1761.

Senate, a Negro Man of Joseph Hankinsons, baptized on profession of his faith, March 14, —.

David Smith, had bap. Euphama, May 30, 1773.

Peter Smith, had bap. Himself & on Profession of his own faith & his daughter Elizabeth, Jan. 27, 1775.

Richard Stevens, son of Benj. Stevens, married to Elizabeth, daughter of John Henderson, June 19, 1755. Their first child Jane was born & baptized the 13th day & deceased at 8 o'clock afternoon the same evening, Oct. 5, 1756; Anne the 2d. Child Baptized the 25th Dec. 1757; Nicholas, March 30, 1760; Margaret, July 30, 1763; Elizabeth May 11, 1766, presented by the mother, her father being dead about a fortnight ago.

Dr. Nathaniel Scudder married to Isbella daughter of Kenneth Anderson 3oth of —, had bap. John Anderson their first child, —, 1759; Joseph, March —, 1762; Hannah, Oct. —, 1763; Kenneth Anderson, Nov. 3, 1765; Lydia, July 10, 1768.

Thomas Sweetman, had bap. John, Aug. 24, 1766; Margaret, April 15, 1769; Michael, July 8, 1770; Joseph, May 8, 1774.

Michale Sweetman, had bap. Michale, Sep. 1, 1771; Eleoner, May 30, 1773; Mary, March 30, 1777.

Andrew Smith, had bap. Moses, Oct. 31, 1774; Mary, May 18, 1777; Michael Sweetman, May 9, 1779.

George Tomson, had bap. John, Sep. 5, 1731.

John Tomson's Wife Rachel bap. by Old Mr. Tennent on profession

of Faith, April 25, 1732 ; John Said Tomson's Son, March 5, 1735 ; James, Jan. 8, 1738.

William Terry, had bap. Richard, presented by the mother, March 17, 1734.

Rebeca Tomson had a daughter baptized June 15, 1735.

John Truax, had bap. Roelef, Aug. 25, 1735.

The Rev. Mr. William Tennent Jr., had bap. John, by his Uncle the Rev. Mr. G. Tennent, Sep. 15, 1739 ; William, March 15, 1741 ; Gilbert, May —, 1742 ; Catharine, Sept. 26, 1743 ; Margaret, Aug. 7, 1745, who died soon after as did another daughter who was a twin child with this 3 days before.

John Tone, had bap. Andrew, Feb. 17, 1743 ; Thomas, Feb. 17, 1745 ; Hannah, Aug. 23, 1747 ; ———, June 18, 1749.

Moses Thompson, had bap. John, Feb. 21, 1768.

Abraham Truax, had bap. Sceytie, July 19, 1767 ; Lyda, June 23, 1771.

Tom, a Negro man belonging to John Henderson Baptized on profession of his faith, Dec. 28, 1746.

Tony, a Negro man belonging to Court Schenck. Baptized on profession of his faith, April 19, 1747.

Peter, a Negro man belonging to the Rev. Mr. Erruckson, Baptized on profession of his Faith, June 25, 1758.

George Tinney, had bap. Euphunea, Aprile 4, 1776.

Wm. Van Kerk, Jr., had bap. Samuel, Elizabeth, May 4, 1760 ; William, July 5, 1762 ; John, July 22, 1764.

Wm. Van Voorhes, had bap. Cathrine, March 24, 1771 ; Elloner, June 27, 1773 ; Mary, May 28, 1775 ; William, Sept. 14, 1777.

John Van Voorhees, had bap. Hendrick, which is his first child, ———, 1753 ; Aeltie, Dec. 7, 1755.

Jacob Van Arsdalen, had bap. Mary, Sept. 20, 1767.

William Van Kerk, had bap. Esther, June 3, 1754.

Aaron Mattison. Sarah, his Wife, Baptized on profession of her faith, May 1, 1763.

John Vancleif, S: B: B., had bap. Benjamin, June 27, 1773 ; Peggy, May 10, 1778 ; both Baptized by Mr. Smith.

Matthias Van Kerk, son of John V. K., married John Truax's Daughter Alice in May —, 1753 ; had bap. John, July 28, 1754.

David Van Schcaik, had bap. Josiah, June 24, 1758 ; Benjamin, June 1, 1760 ; Robert, May 16, 1762 ; David, June 3, 1764 ; Isabella, May 8, 1768 ; Hannah, Aug. 4, 1771.

Thomas Van Kerk, had bap. William Cox, Nov. 22, 1761 ; Mary, June 19, 1763.

Barnardus Ver Bryke, Esqr., had bap. Aeltije, May 9, 1736.

Arthur Van Kerk, had bap. Hannah, his Wife, & Elshie his Daughter, Jan. 12, 1746.

John Van Scaiaek, had bap. John, July 1, 1750 ; David, Dec. 17, 1752 ; Janet, March 22, 1755 ; ———, Jan. 30, 1757 ; Peter, by his Second Wife, June 2, 1765 ; William, June 7, 1767.

Lawrence Van Hook, son of Aaron, had bap. Lloyd, Feb. 12, 1751 ; Aaron, Aug. 12, 1753 ; Elizabeth, May 18, 1755.

Ryke Van Matren, son of John, had bap. Ida, June 9, 1751 ; his excuse for coming to Mr. Tennent to baptize his child was that his Wife

did not understand Dutch ; Janatie or Jane, April 15, 1753 ; John, Aug. 24, 1755 ; Catharine & Mary, Twin Children, June 25, 1758 ; William, June 22, 1760 ; Nelly, Feb. 13, 1763.

William V. Voorhees, had bap. Jane, Oct. 11, 1767.

Peter Van Voorhees, had bap. — — —, a Daughter, March 7, 1731.

John Van Kerk, had bap. Alice, Jan. 28, 1733 ; Peter, Nov. —, 1734.

Baldwin Van Delip, had bap. Baldwin, March 25, 1733, presented by the mother.

William Van Kerk, had bap. Elsie, Sep. 16, 1733 ; Hannah, March 23, 1735 ; William, Oct. 3, 1736 ; Thomas, — — — ; John, Nov. 19, 1738 ; Roelef, — — — ; Lydia & Sarah, Twin Daughters, July 10, 1743 ; Catharine, June 30, 1745 ; Anne, Sep. 20, 1747 ; Joseph, March 4, 1750.

Francis Van Schcaik, had bap. Elizabeth, March 23, 1735 ; Anne,

Hendrick V. Voorhees, Jr., married Jane Leslee ; had bap. Peter, April 8, 1764 ; Sarah, April 13, —66.

Hendrick Van Voorhees, had bap. Jane, Nov. —, 1735.

George Williams, had bap. James, Dec. 6, 1730 ; Margaret, April 14, 1734 ; both presented by the Mother.

Gerrit Weycof, had bap. Gerrit, Dec. 27, 1730 (?)

Thomas Whitlock, had bap. Sarah, Mar. 14, 1731, presented by the Mother.

Richard Watson, had bap. Richard, July 25, 1731.

John Wilson, had bap. Catharine, Aug. 1, 1731, presented by the Mother.

Waltar Wilson, had bap. Rachel, Sept. 12, 1731.

James Wall, had bap. Rebeca, Oct. 10, 1731.

James Wilson, had bap. Rachel, Wife of John Tomson, April 25, 1732.

Wid : Cathr. Wilson, had bap. Hannah, Sept. 24, 1732.

Waltar Wilson, had bap. Rachel, Sept. —, 1731 ; Jane, March 25, 1733 ; Euphunea, — — —.

Peter Wilson, man grown & made publick profession, April 29, 1733.

Thomas Witlock, had bap. John, March 17, 1734 ; Mary, Feb. 29, 1736 ; both presented by the Mother.

James Wall had bap. James, July 27, 1735.

Joseph Wilson Baptized and his Son Andrew, Oct. 19, 1735 ; Joseph, July 2, 1738 ; Isabella, March 25, 1739.

George Walker, married to Priscilla Forman Oct. 26, 1747 ; Esther, their first Child was Baptized Sep. 25, 1748 ; Ursulla, Oct. 7, 1750 ; Parthenia, May 20, 1753 ; George, June 6, 1756 ; Aaron Forman, May 6, 1759 ; Lucretia, April 26, 1761 ; Lydia, April 8, 1764 ; Elizabeth, Nov. 2, 1766, Deceased June 5, 1767 ; Elizabeth Row'ena, June 26, 1768.

Gerrit Weycof, had bap. Oakey, Dec. 4, 1748.

James Wilson, son of Waltar, had bap. Hannah, Jane & William, all presented by their father, Dec. 2, 1764.

Peter Wilson, son of Peter, was Baptized himself first on profession of his Faith & then his child or daughter, Sarah, Sep. 30, 1753 ; Deborah, — — —, 1755.

Jacob Weycof, had bap. Anne, June 27, 1756 ; Catharine, Aug. 21, 1757 ; Sarah, Sept. 22, 1765.

William Whitlock, had bap. William, Feb. 14, 1762; Lockhart, Oct. 29, 1763.

Thomas West, had bap. Himself on profession of his faith, & then his son, Benjamin, May 14, 1775.

George Williams had bap. George, April 24, 1737.

John Wind, had bap. John, June 5, 1737, presented by the Mother.

George Walker had bap. Esther, Jan. 8, 1738; James, Feb. 26, 1741; Anne—Clark, April 15, 1744.

Peter Weaver, had bap. Johannah, Feb. 16, 1738; Elizabeth, Dec. 9, 1739; Abigail, April 26, 1741; Peter, Oct. 25, 1767.

Michael Ward, had bap. William, Apr. 24, 1743.

Yana, a Negro Wench of Wm. Cowenhoven the son of Albert bap. upon profession of her faith, March 19, 1738; her children Mack, Cyro, and Nancy presented by said Yana their Mother, Mar. 8, 1747.

John Yateman, had bap. Peter, John, Mary, Elizabeth, Margaret and Lucia, June 27, 1756; all presented by their Mother Margaret Daughter of Peter Gordon deceased & Grand daughter of Robert Rhe Long deceased; Manoah, May 8, 1757; Isbella, Nov. 22, 1761, both presented by their Mother.

John Zutphen, had bap. Aentije, Dec. 6, 1730.

Derck Zutphen, had bap. Nealtije, June 2, 1731.

Abraham Zutphen, had bap. John, Dec. 15, 1734.

Derick Zutphen, son of Jacob, had bap. Joseph, Aug. 4, 1754; John, July 4, 1756; David, Apr. 25, 1760.

XI.

NAMES AND DATES OF EARLY BURIALS.

(1). In Old Scots Cemetery.

Hannah Amy, died March 23, 1762, aged about 53 years, wife of John.

John Boice, died Feb. 14, 1805, in his 47th year.

Jane Boice, died March 8, 1849, aged 91 years, wife of John.

Rev. John Boyd, died Aug. 30, 1708, in his 29th year, first pastor of Old Scots Church.

Richard Clark, died May 16, 1733, born Feb. 10, 1663, in Scotland.

Archibald Craig, Esqr., died March 6, 1751, aged 73 years.

Mary Craig, died Nov. 1, 1752, aged 69 years, wife of Archibald.

Samuel Craige, died Nov. 17, 1746, in his 39th year, son of Archibald and Mary.

William Craig, died Aug. 8, 1726, in his 2nd year, son of Archibald.

William Craig, died Aug. 28, 1743, in his 3rd year, son of Samuel.

William Crawford, died March 22, 1760, in his 55th year, late High Sheriff of Middlesex County.

Samuel Crawford, died July 8, 1748, in his 36th year.

Jonathan Forman, Esqr., died Dec. 28, 1762, aged 74 years.

Margaret Forman, died Dec. 21, 1765, aged 72 years, wife of Jonathan.

William Forman, died in his 7th year, born Feb. 20, 1729, son of Jonathan and Margaret.
 Jonathan Forman, Died May 20, 1758, in his 37th year, son of Jonathan and Margaret.
 Euphamea Freeizer, died March 1, 1748, in her 22d year.
 John Henderson, Esqr., died Jan. 1, 1771, in his 74th year.
 Ann Henderson, died Oct. 4, 1776, in her 65th year, wife of John.
 Michael Henderson, died Aug. 23, 1722.
 Jane Henderson, died Oct. 10, 1722, wife of Michael.
 Anne Henderson, died June 18, 1748, born Dec. 27, 1734.
 Jane Henderson, died Jan. 4, 1748-9, born Oct. 8, 1730.
 John O'Harrach, died Sep. 16, 1760, in his 35th year.
 Margaret O'Harrach, died Sep. 3, 1760, in her 6th year, daughter of John and Sarah.
 Catharine Patten, died Feb. 9, 1774, aged 52 years, wife of John.
 Daniel Peacock, died May 3, 1823, in his 61st year.
 Ann Peacock, died April 19, 1825, in her 55th year, wife of Daniel.
 David Pease, died Oct 15, 1758, in his 59th year.
 Abraham Probasco, died Nov. 30, 1806, in his 70th year.
 Nelly Probasco, died Sep. 9, 1806, in her 74th year, wife of Abraham.
 Jacob Quackenbush, died Dec. 29, 1828, aged 84 years.
 Experience Quackenbush, died Dec. 27, 1830, aged 93 years, wife of Jacob.
 Elizabeth Reder, died June, 1735, aged about 79 years, wife of Jeremiah.
 William Redford, died March 1, 1726, aged 84 years, came from North Brittain, 1682.
 Margret Redford, died April 17, 1729, aged 84 years, wife of William.
 Rev. John Tennent, died April 23, 1732, born Nov. 12, 1707; third pastor of Old Scots Church.
 Elinor van Dorn, died May 22, 1733, in her 21st year, wife of Abraham, daughter of Jonathan and Margret Forman.
 Cathrine van der hidden, died Jan. 10, 1747, aged 33 years, wife of John, and daughter of Anthony and Elizabeth ward.
 Anthony Ward, died Dec. 6, 1746, aged 76 years; born in Great Britain.
 Walter Wall, died Feb. 2, 1738, aged 47 years.
 Anna Wall, died Jan. 19, 1758, in her 63d year, wife of Walter.

(2). In Old Topanemus Cemetery.

[This cemetery is situated about one mile west of Marlboro, N. J. Here was located in its early days, St. Peter's Episcopal Church, which was afterwards moved to Freehold village. Rev. Geo. Keith, who had been a Quaker, but afterwards joined the Episcopal Church, was among the first to conduct services in Old Topanemus].

Coll. John Anderson, died March 28, 1736, aged 71 years, once President of his Majesty's Council for the Province of New Jersey.
 Anna Anderson, died July 6, 1723, aged 43 years, wife of Coll. John, and daughter of John Reid.
 Hannah Anderson, died Aug. 15, 1762, in her 44th year, wife of Kenneth.
 Lydia Anderson, died Aug. 18, 1744, aged 3 yrs. 11 mos. 23 days, daughter of Kenneth and Hannah.
 James Abraham, died Sep. 13, 1765, aged 69 yrs. 6 mos. 18 days; born in Northhamptonshire in Old England.
 Janmet Abraham, died April 3, 1747, in her 44th year, wife of James.

Charles Abraham, died Sep. 18, 1760, in his 35th year, son of James and Jannet. [land, 1683.]

John Baird, died April, 1755, aged about 90 years; came from Scot-

John Baird, Jr., died Feb. 6, 1747, in his 41st year.

Zebulun Baird, died Jan. 28, 1804, in his 84th.

Anne Baird, died Dec. 28, 1794, aged 63 yrs. 4 mos. 11 days, wife of David Bowne, died Dec. 9, 1820, in his 73rd year. [Zebulun.]

Mary Bowne, died Feb. 28, 1813, in her 48th year, wife of David.

Sarah Brown, died Aug. 8, 1771, aged 27 yrs. 9 mos., wife of Andrew.

John Barclay, Esq., died Feb., 1786.

Katherin Barclay, died Oct. 26, 1757, born June 14, 1705, wife of John Barclay, and daughter of Charles Gordon.

John Clark, died March 17, 1777, aged 58 yrs. 16 days.

William Clarke, died May —, 1709, (tombstone is a double one, for himself and wife, and is broken off).

Elizabeth Clarke, died Dec. 25, 1697, aged 42 years, wife of William; she was born in Scotland.

Alexsander Clark, died Aug. 7, 1730, aged 37 years, born in New Jarsey.

Mary Carhart, died Aug. 10, 1737, aged 41 years, wife of Robart.

Richard Denise, died Aug. 17, 1802, aged 31 years, 2 mos. 16 days, son of Denise & Margaret.

Margaret Denise, died Dec. 18, 1770, aged 22 yrs. 10 mos. 24 days, wife of Denise Denise, and daughter of Richard and Sarah Franses.

Alexander Dove, died Oct. 7, 1736, aged 73 years.

Jane Dove.

John Driskel, died Nov. 19, 1804, in his 41st year.

John Fenton, died Aug. 5, 1747, aged 77 yrs. 3 mos.

John Fenton, died April 7, 1736, in his 12th year, son of John & Mary.

Richard Franses, died Nov. 10, 1795, aged 86 yrs. 9 mos. & 9 days.

Sarah Franses, died Aug. 8, 1809, aged 97 yrs. 11 mos. & 12 days, wife of Richard, and daughter of Thomas and Mary Warne.

Thomas Franses, died Feb. 20, 1768, in his 31st year, son of Richard and Sarah.

James Frances, died Sep. 26, 1766, in his 13th year, son of Richard and Sarah.

John Franses, died March 21, 1759, in his 8th year, son of Rich. & Sarah.

Mary Franses, died Aug 10, 1753, in her 15th year, daughter of Richard & Sarah.

John Franses, died April 6, 1730, in his 4th year, son of Rich'd & Sarah.

Richard Franses, died Nov. 8, 1796, son of Richard and Sarah.

Rachel Franses, died Oct. 19, 1791, in her 43rd year, daughter of Richard and Sarah.

Daniel Grandin, died Nov. 1, 1790, aged 67 yrs. 6 mos. & 20 days, son of Daniel and Mary.

Sarah Grandin, died Feb. 1, 1761, aged 39 yrs. 2 mos. & 20 days, wife of Daniel.

John Grandin, died Aug. 3, 1774, in his 22d year, son of Daniel & Sarah.

Hellana Hankinson, died Feb. 19, 1748, in her 42d yr., wife of Thomas.

Jonathan Holmes, died Dec. 26, 1766, in his 86th year.

Rebekah Holmes, died Nov. 10, 1761, aged 70 yrs. & 9 mos., wife of Jonathan. [& Rebeckah.]

Joseph Holmes, died March 23, 1738, in his 17th year, son of Jonathan

- Samuel Holmes, died Nov. 29, 1769, in his 44th year.
 Molly Holmes, died April 23, 1773, aged 46 years, wife of Samuel.
 Elisha Holmes, died Feb. 13, 1792, aged 22 yrs. 11 mos. & 26 days.
 Adrian Hun, died Jan. 15, 1738, aged 28 yrs. and 7 mos.
 Phebe Hun, died May 10, 1739, aged 9 mos. & 17 days, daughter of
 Adrian & Phebe.
 Sarah Jolley, died Feb. 10, 1806, in her 26th year, daughter of William
 Thomas Killpatrick, died Jan. 31, 1755, aged 56 years. [& Hannah.
 David Lyell, died Jan. 28, 1725, aged 55 years. (His tombstone has a
 Latin inscription, and also an engraved coat-of-arms).
 Alice Loyd, died Jan. 29, 1761, aged about 78 years, wife of Timothy.
 Margret McCormick, died Oct. 24, 1760, aged 50 years, wife of Jeremiah.
 William Nichols, died April 9, 1743, born in Dublin, Ireland, Oct. 23,
 1685; for many years a physician in Monmouth County.
 Sarah Nichols, died April 6, 1755, aged 70 yrs. 2 mos. & 4 days, wife
 of Dr. William.
 John Reed, died July 5, 1819, aged 96 yrs. & 3 mos.
 Sarah Reed, died May 30, 1785, aged 57 years, wife of John, and
 daughter of John & Anne Wetherill.
 William Reed, died July 31, 1802, in his 34th year, son of John & Sarah.
 Elizabeth Reed, died Feb. 6, 1796, in her 36th year, daughter of John
 & Sarah.
 John Reed, died June 10, 1770, aged 93 yrs. 1 mo. & 7 days.
 Anne Reed, died June 4, 1777, aged 92 yrs. & 9 mos., wife of John
 Reed of Monmouth County.
 James Reed, died Dec. 29, 1809, aged 81 years, son of John and Anna.
 Moyka Reed, died Aug. 11, 1757, in her 23d year, wife of James, and
 daughter of Aaron & Catharine Longstreet.
 Sarah Reid, died April 24, 1753, aged 11 years, youngest daughter of
 Coll. John Reid.
 Samuel Reid, died Dec. 23, 1802, aged 65 yrs. 9 mos. & 11 days.
 John Reid, died Nov. 16, 1723, aged 67 years. He came from Scotland
 his native country, with his wife Margaret and three daughters, to
 New Jersey, Dec. 19, 1683. (Noted surveyor and map-drawer).
 Margaret Reid, died May 1, 1728, aged 84 years, wife of John Reid.
 John Rockhed, died Sep. 12, 1737, aged 56 years; second son of Thomas
 Rockhed, of Whitsomhill, in the shire of Berwick, upon Tweed, in
 North Britain.
 Anna Smith, died Feb. 20, 1773, aged 24 yrs. 4 mos. & 9 days, wife of
 David.
 Susannah Smith, died Nov. 14, 1759, in her 20th year, daughter of
 John and Hesther.
 Hugh Taylor, died Aug. 19, 1750, in his 65th year, born at Coates, in
 the county of York, in Great Brittain.
 Latitia Taylor, died Sep. 10, 1801, aged 55 yrs. 8 mos. & 10 days, wife
 of Hugh Taylor, and daughter of Richard and Sarah Franses.
 Hugh Taylor, died Oct. 8, 1763, aged 24 days, son of Hugh & Letitia.
 Joseph Throckmorton, died April 8, 1752, aged 26 yrs. 3 mos. & 20
 days, son of Joseph and Alice.
 Job Throckmorton, died Feb 2, 1765, in his 45 year, son of Joseph and
 Alice.
 Mary Throckmorton, died April 19, 1796, in her 67 year, wife of Job.

James Throcmorton, died May 28, 1749, in his 6th year, son of Job and Mary.

Rebekah Tice, died June 24, 1757, in her 24th year, wife of Gilbert Tice.

Elizabeth Thomas, died Jan. 16, 1762, in her 35th year, wife of Enoch

David Thomas, & daughter of James and Jannet Abraham.

Thomas Warne, died May 15, 1722, aged 70 years, born in Plimouth in Devenshire in Great Brittain. Lived some time in Ireland. And

in the 31st year of his age came over a Proprieter in East Jarsey.

Deborah Warne, died March 15, 1731, aged 27 years, wife of Thomas.

Joshua Warne, died Aug. 5, 1758, in his 52nd year.

Sarah Warne, died Oct. 11, 1742, in her 6th year, daughter of Joshua & Elizabeth.

John Williams, died Jan. 9, 1759, aged about 20 years, son of George. (Headstone broken).

(3). In Old Tennent Cemetery.

James Anderson, Esq., died Sep. 15, 1766, in his 27th year.

John Anderson, died July 19, 1793, in his 90th year.

Sarah Anderson, died Aug. 10, 1787, aged 82 years, wife of John.

Jane Brannan, died Sep. 1, 1757, in her 25th year, wife of Andrew.

Rebecca Baird, died Jan. 6, 1778, aged 22 years, wife of David.

Lydia Baird, died Feb. 15, 1791, aged 36 years, wife of Capt. David.

Joseph Bowne, died Oct. 8, 1812, in his 78th year.

Hannah Bowne, died May 1, 1823, in her 84th year, wife of Joseph.

Robert Cumming, died April 15, 1769, in his 68th year.

Jane Covenhoven, died Aug. 14, 1798, in her 50th year, wife of John P.

Hannah Crawford, died Jan. 21, 1755, aged 51 years, wife of William.

James Craig, died July 31, 1806, in his 39th year.

Ann Craig, died Aug. 26, 1795, in her 31st year, wife of James.

Dr. David Combs, died Jan. 11, 1795, in his 22nd year.

John Campbell, died Mar. 30, 1783, in his 33rd year, son of John and

Campbell Combs, died July 6, 1778, in his 22nd year. [Rachel.

Esther Combs, died Mar. 20, 1796, in her 33rd year.

John Craig, died Sep. 25, 1783, in his 73rd year.

Archibald Craig, died August 1, 1777, in his 24th year.

Samuel Craig, died July 6, 1777, in his 26th year.

William P. Covenhoven, died May 3, 1777, in his 74th year.

Mary Covenhoven, died Jan. 30, 1777, in her 70th year, wife of Wm. P.

Charlotte Campbell, died July 4, 1794, in her 25th year, wife of Dr.

E. Combs, died 1777. [George W.

T. Combs, died 1777.

Rebecca DeBow, died June 19, 1761, in her 27th year, wife of Vanhook.

Frederick DeBow, died Dec. 19, 1757, in his 72nd year.

John Dey, died June 13, 1799, in his 19th year, son of John & Mary.

Sarah Dick, died May 3, 1763, aged 63 years.

David English, Jr., died Sep. 13, 1762, in his 36th year.

Robert English, died April 25, 1768, in his 40th year.

David English, died Feb. 15, 1782, in his 24th year, son of David.

Jane English, died May 26, 1791, in her 36th year, daughter of David.

Jonathan Forman, died March 20, 1784, in his 38th year.

Sarah Forman, died Jan. 18, 1799, aged 26 years, wife of William G.

Joseph Forman, died July 14, 1775, aged 71 years.

- Elizabeth Forman, died Oct. 15, 1774, aged 64 years, wife of Joseph.
 Anna Forman, died Sep. 9, 1798, in her 63d year, wife of David.
 Margaret Forman, died July 8, 1767, in her 25th year, daughter of Peter.
 Peter Forman, Esq., died Sep. 8, 1785, in his 67th year.
 Eleanor Forman, died Nov. 6, 1771, in her 52nd year, wife of Peter.
 Ann Forman, died April 27, 1793, in her 26th year, wife of Dr. Samuel.
 Margaret Gordon, died Feb. 28, 1792, in her 56th year, wife of Jonathan Rhea Gordon, died April 21, 1770, in his 67th year. [than R.
 Jonathan Rhea Gordon, died August 1, 1800, in his 83d year.
 Sarah Huggen, died Dec. 3, 1753, aged 47 years, wife of William.
 Mary Hendrickson, died Oct. 26, 1762, in her 27th year, wife of Conradt.
 Joseph Johnston, died Feb. —, 1791, in his 22nd year.
 Michael Johnston, died Sep. 9, 1785, in his 66th year.
 Euphemia Johnston, died May 8, 1770, in her 41st year, wife of Michael.
 Elizabeth Ker, died Dec. 31, 1755, in her 21st year, daughter of Samuel.
 Samuel Ker, died Nov. 18, 1763, aged 23 years, son of Samuel.
 Eliza Laird, died Aug. 31, 1794, in her 22nd year, daughter of Moses.
 Moses Laird, died —, 1798, in his 62nd year. [and Caty.
 John Loyd, Esq., died Oct. 14, 1784, in his 62nd year.
 Aaron Mattison, died April 26, 1762, in his 82nd year.
 Elizabeth Mattison, died Feb. 3, 1773, in her 91st year, wife of Aaron.
 John Mattison, died Oct. 27, 1744, in his 23d year, son of Aaron. (His tombstone is the oldest in Old Tennent Cemetery).
 Sarah Mattison, died April 23, 1774, in her 49th year. (Her tombstone was broken by the Battle of Monmouth).
 Hugh McFerran, died March 7, 1769, aged about 80 years.
 William McKnight, died Oct. 21, 1761, aged about 45 years.
 Elizabeth McGaliard, died Aug. 14, 1797, in her 77th year.
 Robert McGaliard, died March 31, 1782, aged 67 years.
 John McChesney, died March 10, 1775, aged 45 years.
 Mary McChesney, died May 20, 1791, aged 56 years, wife of John.
 Joseph Morford, died Aug. 20, 1760, aged 27 years.
 Col. Henry Monckton, died June 28, 1778. British Officer, killed in the Battle of Monmouth.
 Catherine Perrine, died April 28, 1792, in her 84th year, wife of John.
 Rebecca Reid, died June 8, 1796, in her 38th year, wife of Aaron.
 James Robinson, died Jan. 22, 1773, in his 74th year.
 Charity Robinson, died April 23, 1762, in her 58th year, wife of James.
 Henry Robinson, died April 3, 1768, in his 27th year, son of James.
 Thomas Smith, died Oct. 17, 1799, in his 57th year.
 Derrick Sutfin, died June 27, 1796, in his 84th year.
 Mary Sutfin, died Sep. 11, 1794, in her 73rd year, wife of Derrick.
 Phebe Sutfin, died Aug. 5, 1777, in her 24th year, daughter of Derrick and Mary.
 Alec Smith, died Jan. 14, 1759, in her 39th year, wife of Legget.
 Michael Sweetman, died Aug. 28, 1766, aged 67 years.
 Mary Sweetman, died Aug. 14, 1771, aged 66 years, wife of Michael.
 Nathaniel Scudder died Oct. 16, 1781, aged 48 years.
 Isabella Scudder, died Dec. 24, 1782, aged 45 years, wife of Nathaniel.
 Samuel Twybill, died Sep. 13, 1799, in his 19th year.
 John Trout, died March 26, 1768, in his 68th year.
 Gilbert Tennent, Jr., died March 6, 1770, born April, 1742: (A physician).

Rev. William Tennent, died March 8, 1777, in his 72nd year. (His body is buried under the church). [min.
 Martha Vanschoick, died June 4, 1791, in her 21st year, wife of Benja-
 Helena Vanderveer, died Aug. 23, 1784, in her 26th year, wife of Tunis.
 Catherine Wyckoff, died Dec. 21, 1782, aged 25 years, daughter of Ja-
 cob and Sarah.
 Sarah Wyckoff, died Aug. 25, 1796, aged 64 years, wife of Jacob.
 Hartshorne White, died April 12, 1774, in his 38th year.
 Phebe White, died Jan. 2, 1775, in her 40th year, wife of Hartshorne.
 George Walker, died Jan. 2, 1791, in his 67th year. [Jolin.
 William H. Woodhull, died Sep. 6, 1798, in his 20th year, son of Rev.
 Mary Wyckoff, died May 17, 1781, in her 22nd year, daughter of Jacob
 and Sarah. [Jacob and Sarah.
 Rhoda Wyckoff, died April 12, 1783, in her 22nd year, daughter of

About one-half mile east of the Old Tennent church on the brow of a little hill covered with woods, known by the name of "Locust Grove," is the grave of Walter Ker, died June 10, 1748, in the 92nd year of his age. Near by are two other graves, Margaret Ker, died Oct. 1, 1734, in the 73rd of her age, wife of Walter; and Margaret Ker, died Dec. 20, 1745, in her 34th year, wife of Joseph.

On the D. D. Denise farm, about one mile west of Freehold village, is the private burying ground of the Rhea family, in which is the grave of Janet Rhea, died Jan. 15, 1761, aged about 93 years; this is the Janet Rhea of the corner-stone incident. Here also are a number of other graves of the Rhea family.

On "Wickoff's Hill" two miles east of Freehold village is a family burying-plot, in which are the graves of a number of the Forman family. Here is Samuel Forman, died Oct. 13, 1740, aged 77 years; and Mary Forman, died March 18, 1728, aged 61 years, wife of Samuel.

The oldest tombstone in the Perrineville cemetery is that of Joseph Holman, died August 9, 1777, in his 9th year.

XII.

SOLDIERS' GRAVES IN OLD TENNENT CEMETERY.

[The following list of the names of soldiers, with their army connections, buried in Old Tennent Cemetery, was prepared with much labor some years ago by R. Perrine Craig, who was sexton of the church and church yard from 1868 to 1889. The author acknowledges the kindness of Mr. Craig in permitting the use of this list in this book, and also in furnishing assistance and information in the compiling of this History.]

SOLDIERS OF THE OLD FRENCH WAR AND OF THE REVOLUTION.

Anderson, James, Lieut. Hazen's Reg't, (2d Canadian), Continental Army; discharged at the close of the war.
 Anderson, John, 1st Lieut. Capt. Reading's Company, 3d Battalion, 1st Establishment, Feb. 7, 1776; resigned. Capt. 4th Battalion, 2d Establishment, Nov. 28, 1776; retired Sept. 26, 1780. Also, Capt. mil.
 Anderson, John, Priv., Capt. Waddel's Company, 1st Reg., Monmouth.
 Anderson, Kenneth, Adjt., 1st Regt., Monmouth, May 1, 1777.

Baird, David, Private, 1st Regt., Monmouth; Sergt., ditto, 1776; Ensign, ditto; Lieut., ditto; Quartermaster, ditto; Capt., ditto, 1777.
 Baird, John, Revolution.
 Bowne, Joseph, Corporal, Capt. Waddell's Co., 1st Regt., Monmouth.
 Bowman, John, Capt. Dunn's Company, 1st Regt., Monmouth.
 Brewer, Joseph, Captain, Monmouth.
 Craig, David, Private, Captain Walton's troop, Light Dragoons, Monmouth; Sergeant, ditto.
 Craig, James, Ensign, Capt. Walton's Troop, Light Dragoons, Monmouth; Ensign troop, ditto; State, ditto.
 Craig, John, Capt. Waddell's Company, 1st Regt., Monmouth.
 Craig, John, 1st Lieut., Capt. Elisha Walton's Co., 1st Reg't, Monmouth.
 Craig, Samuel, Troop Light Horse, Monmouth.
 Craig, William, teamster.
 Campbell, William, Continental army.
 Campbell, John, Capt. Waddell's Co., 1st Regt., Monmouth.
 Clayton, Jonathan, Capt. Walton's Troop Light Dragoons, Monmouth.
 Cale, Jacob, Capt. Walton's Troop, Light Dragoons, Monmouth.
 Conover, David, Monmouth.
 Conover, (Covenhoven), Theodorus, Sergt. Capt. Hankinson's Company, 1st Regt., Monmouth.
 Conover, John M., Troop Light Dragoons.
 Covenhoven, Cornelius, Capt. Hankinson's Co., 1st Regt., Monmouth.
 Covenhoven, Lewis, Sergt., Infantry; Sergt. Troop Light Horse, Mon.
 Covenhoven, John, Col., Mon.; Capt. Hunn's Co., 1st Regt., Monmouth.
 Covenhoven, John, Capt. Walton's Troop Light Dragoons, Monmouth.
 Covenhoven, Wm., Capt. Hankinson's Co., 1st Regt., Monmouth.
 Combs, Joseph, Capt. Walton's Troop, Light Dragoons; Serg't, ditto.
 Combs, Thomas, Captain, Rangers, Middlesex. [Monmouth.
 Combs, John, Capt. Waddell's Co., 1st Regt., Monmouth.
 Chambers, John, Capt. Walton's Troop Light Dragoons, Monmouth.
 Cheeseman, William, Private, Sergeant.
 Davis, William, Captain.
 Dey, John, Monmouth.
 Edwards, Thomas, 2nd Lieutenant, Monmouth.
 Emmons, Abraham, Monmouth.
 English, David, Middlesex.
 English, James, Surgeon's Mate; State Troops, Surgeon's ditto.
 English, James, Monmouth.
 Erickson, Michael, Monmouth.
 Forman, David, Paymaster, Monmouth.
 Forman, Jonathan, Cornet, Capt. Walton's Troop Light Dragoons, Monmouth; Cornet, Capt. Walton's Co., (horsemen), State troops.
 Forman, Jonathan, Capt. Waddell's Co., 1st Regt., Monmouth.
 Forman, Tunis, Private, Sergeant.
 Forman, William, Capt. Walton's Troop Light Dragoons, Monmouth.
 Freeman, Henry, Fifer, Continental Army.
 Gordon, David, Ensign, Capt. Elisha Walton's Co., 1st Reg't, Monmouth, May 7th, 1777; Captain, ditto, 1778.
 Gordon, Ezekiel, Middlesex.
 Gordon, James, Middlesex.
 Gordon, Jonathan, Revolution.

- Hays, John, Capt. Bond's Co., 4th Battalion, 2nd Estab. Also militia.
 Hankinson, James, Capt. Walton's Light Dragoon's, Monmouth.
 Hankinson, Kenneth, Capt. Colonel Forman's Battalion, Heard's Brigade, June 16th, 1776; Captain, 1st Regt., Monmouth, 1777.
 Herbert, Daniel, Capt. Walton's Troop, Light Dragoons, Monmouth.
 Herbert, James, Troop Light Horse, Monmouth.
 Henderson, John, Lieutenant, Monmouth; Captain, ditto, 1777.
 Henderson, Thomas, 2d Major, Col. Stewart's Battalion, Minute Men, Feb. 15, 1776; Major, Col. Heard's Battalion, June 14, 1776; Lieut.-Col., Colonel Forman's Bat., Heard's Brigade; Brigade Major, Mon.
 Johnston, Peter, Sergt., Capt. Walton's Troop, Light Dragoons, Mon.
 Johnston, Wm., 3rd Battalion, 1st Estab.; Capt. Flanagan's Co., 3d Battalion, 2d Estab.; Capt. Anderson's Co., 3d Regt.; 1st Regt.
 Low, Alexander, Sergeant, Monmouth.
 Laird, Moses, Revolution.
 Laird, William, Cap. Walton's Troop, Light Dragoons, Monmouth.
 Laird, William, Capt. Nixon's Troop, Horse, Middlesex.
 Laird, Richard, Private, Walton's Troop, Light Dragoons, Monmouth; Corp. ditto; Serg't ditto. Also, Serg't Pulaski Legion, Cont. Army.
 Leonard, Samuel, Serg't, Capt. Waddel's Company, 1st Reg't, Monmouth; 1st Battalion, 2d Estab., 3d Reg't; also militia.
 Lloyd, John, Capt. Waddel's Company, 1st Reg't, Monmouth.
 Mount, Matthew, Revolution.
 McKnight, Joseph, Monmouth.
 McChesney, Robert, Revolution.
 McDermott, William.
 Newell, Hugh, (grandfather of Gov. Newell), blacksmith, Capt. Brew-Perrine, John, Middlesex. [er's Company, Monmouth.
 Perrine, Lewis, Capt. Walton's Troop, Light Dragoons, Monmouth.
 Perrine, Matthew, Middlesex.
 Reid, Aaron, Capt. Walton's Troop, Light Horse, Monmouth.
 Reed, John, Serg't, Capt. Hankinson's Company, 1st Regt., Monmouth.
 Rogers, John, Revolution.
 Rogers, Samuel, Lieut. Tice's Company, 1st Regt., Monmouth.
 Rue, John, Capt. Walton's Troop, Light Dragoons, Monmouth.
 Scudder, Nathaniel, Lieut. Col., 1st Regt., Monmouth. Col. ditto, Nov. 28th, 1776; killed in skirmish with refugees at Shrewsbury, Monmouth County, N. J., Oct. 15, 1781.
 Schenck, Ruliff, Capt. Flanagan's Company, 3d Battalion, 2d Estab.
 Seabrooks, Stephen, Troop, Light Horse, Monmouth.
 Smith, Thomas, 1st Reg't, Monmouth; also Continental Army.
 Sprowls, Moses, Private, 3d Battalion, 1st Estab.; Private, Capt. Patterson's Co., 3d Battalion, 2d Estab.; Private, 1st Reg't; Serg't, 3d Reg't; Quartermaster-Serg't, ditto; Ensign, 2d Reg't, June 21, 1781; Ensign, 1st Reg't; discharged at the close of the war.
 Sutphen, Derrick, Private, Capt. Waddel's Co., 1st Regt., Monmouth; Serg't Capt Barnes Smock's Co., Artillery, ditto.
 Sutphin, Joseph, Capt. Walton's Troop, Light Dragoons, Monmouth.
 Sutphin, John, Capt. Hankinson's Company, 1st Reg't, Monmouth.
 Suydam, Jacob, Middlesex.
 Thompson, Joseph, Capt. Waddel's Co., 1st Reg't, Monmouth.
 Tone, William, Capt. Nixon's Troop, Light Horse, Middlesex.

VanCleve, Benjamin, Ensign, Capt. Smock's Co., 1st Regt., Monmouth, Sept. 1st, 1777; Lieutenant, ditto; Captain, ditto, 1780.
 Vanderveer, John, Monmouth.
 Voorhees, John, 1st Battalion, 2nd Regiment; 1st Regt.
 Walker, Aaron, Fifer, Continental Army; also Drummer, Capt. Waddell's Co., 1st Reg't, Monmouth.
 Walker, George, served as Capt. in 2nd Battalion, 2nd Establishment, as a volunteer without pay; Ensign, 2d Regt., Sept. 26, 1780; Lieut., ditto, Jan. 1, 1781; discharged at the close of the war; Capt. by brevet.
 Walton, Elisha, Ensign, 1st Reg't, Monmouth; Capt., ditto, May 7, 1777; 2d Major, ditto; 1st Major, ditto, March 27, 1778; Major Battalion, State Troops, June 11, 1779.
 Wilson, Joseph, Revolution.
 Woodhull, John, D.D., Chaplain.
 Wickoff, Jacob, Capt. Hankinson's Co., 1st Regt., Monmouth.
 Wikoff, William, Corp., Capt. Waddell's Co., 1st Regt., Monmouth.
 Yetman, James, Private, Continental Army; Sergeant, ditto.
 Yetman, John, Monmouth.
 Perrine, Peter, Captain, Third Battalion, Middlesex.
 Rhea, David, Lieut., Capt. John Walton's Troop, Light Dragoons, Monmouth; Lieut., Capt. Walton's Co., State Troops, (horsemen); Lieut., Capt. Nixon's Troop Light Horse, Middlesex; Quartermaster, militia.
 Coward, Enock, (Grandfather of Capt. Enoch L. of 14th Regiment).
 Henderson, Wm., Capt. Holmes's Co., 4th Battalion, 2nd Establishment.
 Clayton, John, Capt. Walton's Troop, Light Dragoons, Monmouth.

SOLDIERS OF THE WAR WITH ENGLAND, 1812 AND '14.

Anderson, Jno. L. Capt. Craig, Robert E.,	Robinson, Jas., Capt.
Brewer, Daniel, Emmons, Isaac,	Robinson, John,
Boyde, John, Freeman, Simeon,	Rue, William,
Bowne, Peter, Gordon, Lewis,	Teneyck, Wm., Capt.
Bruen, Cyrus, Gordon, John E.,	Thomson, Joseph,
Coward, Enock, Gordon, James,	Thompson, Pearson,
Combs William, Hampton, William,	VanSchoick, Samuel,
Clayton, John, Laird, David, (Navy),	Voorhees, Stephen,
Conover, Rob't. Capt., Kerr, Joseph,	White, William,
Conover, John I., Myers, Nathaniel,	Wilson, Robert,
Conover, Benjamin, Malatt, Matthias,	Yetman, Eiseck,
Craig, John, Nesbit, John	Yetman, Walter.
Craig, Joseph, Perrine, Rob't, Quartermaster.	

SOLDIERS OF THE WAR OF 1861.

Abrahams, James,	Fisher, David A.,	Smith, Jacob,*
Breece, William,	Gordon, Conover,	Van Aman, James N.,
Coombs, William,	McChesney, Geo. S.,	Woodhull, Dr. Addison,
Duncan, William,	Rue, John A.,	Weeden, John E.,
Dey, Roland,	Reid, Spafford W.,	Yetman, Tunis.
Fisher, David R.,	Smith, Josiah.	

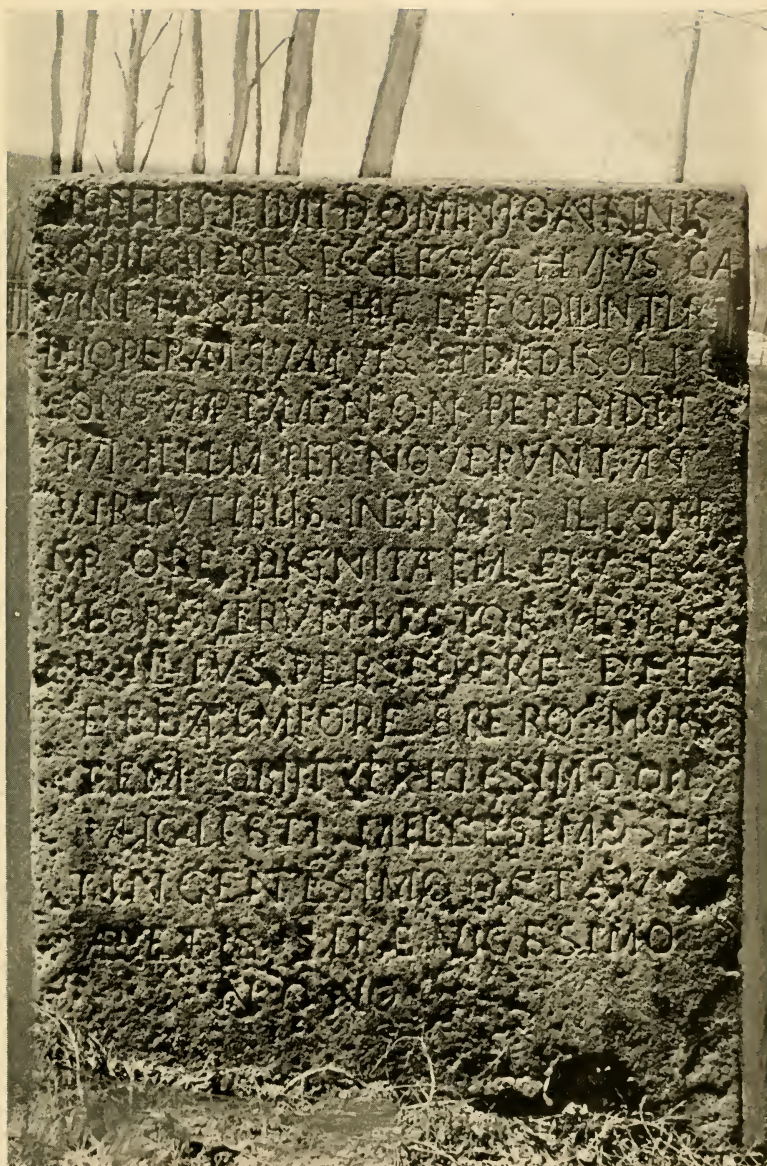
* Also served in the war with Mexico.

XIII.

MEMORIAL.

In October, 1894, the Synod of New Jersey adopted the following resolution: "That a Committee be appointed to consider and report what shall be done, if anything, to commemorate the establishment of the old Scots Church and the Tennent Church in Monmouth county, and the historical places and events thus intimately connected with the beginnings of the Presbyterian Church in this country." Accordingly the following persons were appointed, The members of Synod's Permanent Committee on Historical Materials, viz.: Revs. Allen H. Brown, (chairman), Henry C. Cameron, D.D., David R. Fraser, D.D., Charles Herr, D.D., John C. Clyde, D.D., Rev. William F. Whitaker, Eben B. Cobb, D.D., R. Hamill Nassau, D.D., and elder James Steen; and with these, George Swain, D.D., Rev. Frank R. Symmes, Rev. Henry Goodwin Smith, elder R. Perrine Craig of Tennent church, and elder Andrew Perrine of the church in Freehold, members of the Presbytery of Monmouth. At the same session of Synod this Joint Committee (for so it was called) was "authorized to arrange for the visitation of these historic places, and for appropriate addresses, on some one day of next summer (1895), without involving the Synod, as a Synod, in any financial responsibility." After deliberations of this Joint Committee and especially by the Executive Committee which it had appointed of its number, arrangements were finally completed for the visitation or "Pilgrimage," to take place on Tuesday, June 4, 1895. Extensive preparations were made. Invitations were sent to different ecclesiastical bodies, to various institutions, and to high public officials, to be present at the exercises; and general notices were given through the press. About this time the Rev. Henry Goodwin Smith issued in pamphlet form an excellent history of the Old Scots Church which he had studiously and carefully written, and which may still be procured for 60c. by mail from Moreau Bros., Freehold, N. J. A very interesting and appropriate program was previously arranged by the Committee for the exercises of the whole day. This was carried out in the main, with but few omissions or changes. On the day appointed, June 4, 1895, a goodly assemblage of people gathered in the Old Scots cemetery under the trees during the forenoon. Here, besides devotional services and singing, addresses were made on "The Beginnings in Monmouth," by Rev. Geo. Swain, D.D., on "Walter Ker and his Posterity," by Rev. Frank Melville Ker, on "Makemie, our First Father, and his Monument: Our First Presbytery and its Fruits," by Rev. John S. McIntosh, D.D., and on "Rev. John Boyd" by Rev. Henry Goodwin Smith. A large portion of the Pilgrimage dined in Freehold. In the afternoon a still larger assemblage gathered in the Old Tennent Church and filled it to overflowing. The prepared program was followed out. The pastor of the church extended greetings to the assembled company, and exhibited interesting relics: addresses were made on "Pioneer Guard of New Jersey Presbyterianism" by Rev. Howard Duffield, D.D., on "The Presbyterian Historical Society" by Rev. J. Henry Sharpe, D.D., on "The Battle of Monmouth" by Col. Jas. S. Yard, and on "Prominent Scotch, Irish and Huguenot Settlers of Monmouth County" by James Steen, Esq., together with devotional services and singing. The Treasurer of the Joint Committee, Rev. Eben B. Cobb, D.D., made a plea for funds, (1) To pay the expenses of this meeting, estimated at \$200. (2) To have printed the proceedings, including the speeches, \$100. (3) To secure funds to remove the old stone, now falling to decay, over the grave of Rev. John Boyd, to the Presbyterian Historical Society, and to erect a monument in its place, \$700. In the collection that was taken there were \$84.97. A vote of thanks was tendered to Rev. Allen H. Brown for his valuable and successful services in planning and carrying out this Pilgrimage. This Pilgrimage meeting also appointed the Committee of the Synod to serve as a Committee to carry out the expressed desire for the removal of the stone, and securing of a monument over the grave of the Rev. John Boyd, with power to add to their number. The session of the Old Tennent Church had, previously to this, expressed their willingness for the removal of this tombstone provided a suitable granite stone with inscriptions be erected in its place. The enrollment of those attending this "Boyd-Tennent Pilgrimage" showed a large number that came from various Presbyteries, from different church denominations, and from historical societies, besides interested visitors, and reporters for prominent newspapers. The Synod of 1895 heartily thanked the Rev. Allen H. Brown for his interest and zeal in this historic memorial; and resolved "That the Joint Committee be continued, with the addition of one ruling elder from each Presbytery, to solicit funds for the publication of the proceedings of the late commemoration, and for the due preservation of the ancient gravestones of John Boyd and of John Tennent, and for the erection of a suitable memorial or monument on the site of the Old Scots Meeting House, where the first Presbytery ordained John Boyd, and that the said Committee have discretionary power to execute these objects, provided that they see the way entirely clear financially." The Synod of 1896 continued this Committee.

At present (1897) this Committee is working towards the erection of the proposed monument in the Old Scots yard; and if sufficient funds can be procured the Committee hope in the near future to accomplish this object. When this is finally completed, the old weather-worn tombstone that now stands over the grave of Rev. John Boyd, will be removed to the rooms of the Presbyterian Historical Society in Philadelphia, or to some other safe place for secure preservation.



TOMBSTONE OF REV. JOHN BOYD IN 1895; OLD SCOTS GROUND.
 (Kindness of Rev. H. G. Smith.)

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